

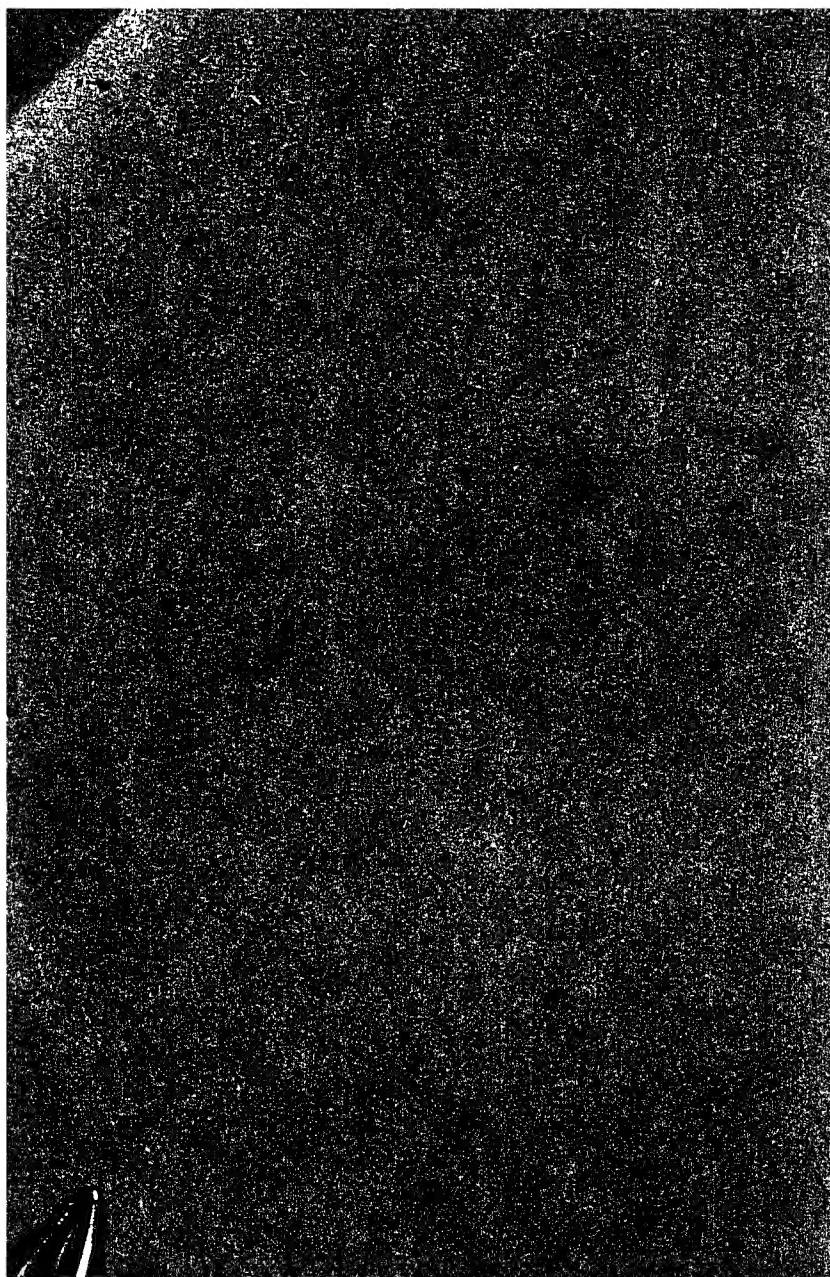
OUR CHURCH AT WORK

CANADA AND OVERSEAS



A Review of MSCC Fields

By W. E. Taylor



S. H. Cramer -



REV. JOHN WEST
Pioneer Missionary to Western Canada

OUR CHURCH AT WORK CANADA AND OVERSEAS

BY

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A REVIEW OF THE M.S.C.C. FIELDS

MISSIONARY SOCIETY
CHURCH OF ENGLAND IN CANADA
131 Confederation Life Building
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PREFACE

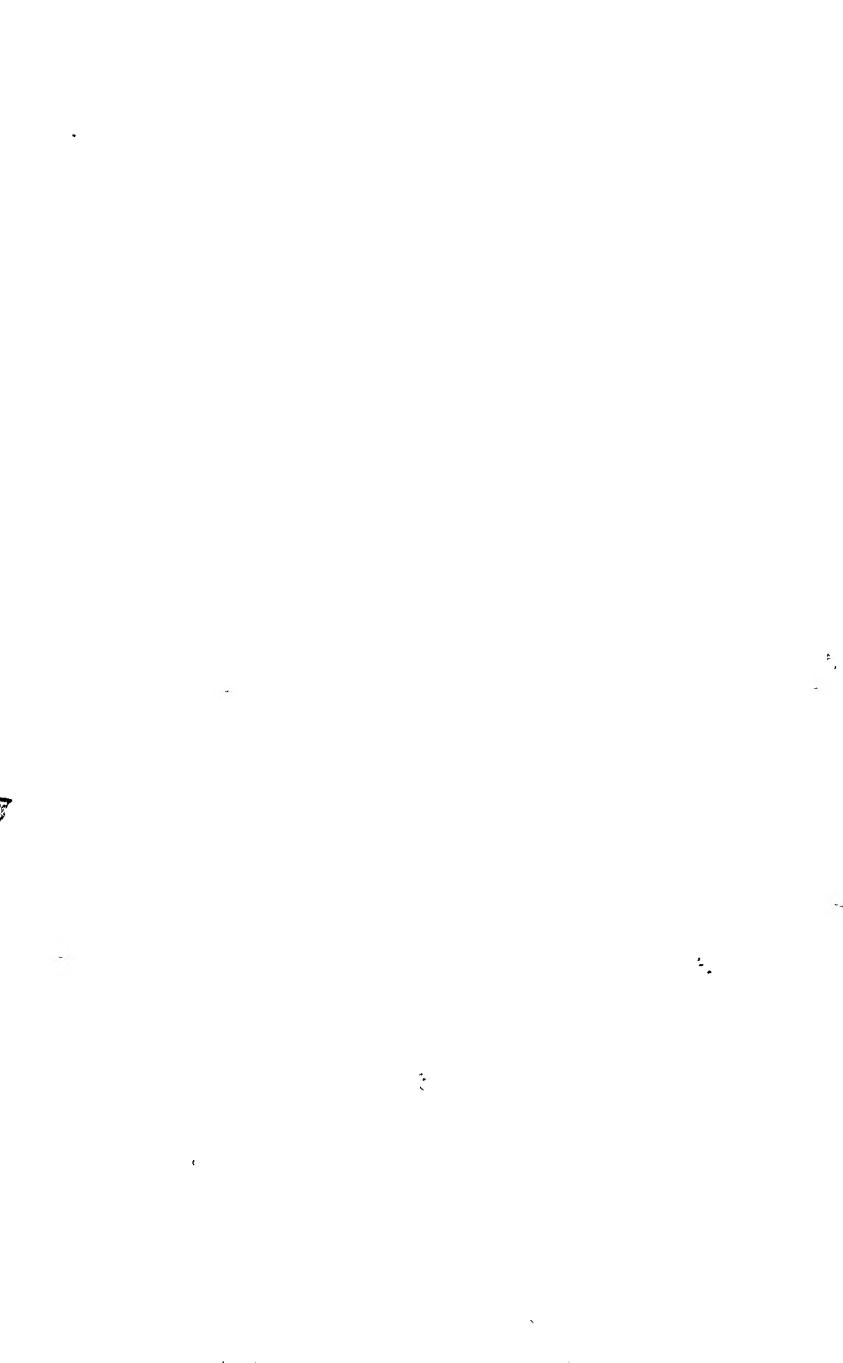
THE present work has been undertaken in response to a widespread demand for a general review of the whole work now undertaken and carried on by the Missionary Society of the Church of England in all its fields, both in Canada and Overseas. The book is intended to give a "Bird's Eye View" showing the many parts in relation to the whole, rather than an attempt to deal exhaustively with any particular field or phase of work. It is compiled with a view primarily to use in mission study classes, in W.A., A.Y.P.A. and other reading groups. For the clergy it may form the basis of a series of informative addresses covering the Church's work in its mission fields.

A book like the present one offers little scope for originality apart from the form and arrangement of the available material. For the facts themselves the editor is indebted to the reports provided by the missionary dioceses, and to the letters of the workers in the various fields, than whom none are better qualified to tell their fascinating story. For the chapter dealing with the beginnings and development of our Indian Schools we are indebted to the General Secretary. The account which Canon Gould has here given is another valuable contribution to available records of this important and growing work, for which the Church has now become fully responsible.

For supplementary reading on the Church's work in general the reader is referred to the "Year Book" published annually. Work amongst the Indian and Eskimo is further dealt with in "Inasmuch" by Canon Gould. The present day situation in overseas fields is described in "Canada's Share in World Tasks." "Suggestions to Leaders" of mission study classes, together with Pageant adapted to "Our Church at Work" are also provided. These may be obtained on application to the Literature Department of the Missionary Society. A further list of selected books suggested for reference is given at the close of the book.

Foremost among the needs of our Church to-day is that of up-to-date information visualizing the Church in action in its varied fields of work. Information invariably creates deepened interest, and interest based on living facts of a worth-while work will bring forth the necessary support for its proper maintenance and development.

W.E.T.



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PART ONE.—MISSION WORK IN CANADA

CHAPTER I.

LAYING FOUNDATIONS IN THE WEST

1.—THE GENERAL SITUATION

Resources of the West. The prairies are perhaps the best known region in Canada to-day, because of their uniformity and of their prominence before the world. They alone are the size of an Empire—1000 miles from east to west and 500 miles from north to south. They are mainly agricultural, though along the Saskatchewan there are wide timber areas, and in Alberta rich coal beds.

The region called New Ontario is not so well known to the world at large, but its recent developments deserve careful attention. It extends from Ottawa to Lake Nipigon, a distance of 600 miles, and from Lake Huron and Lake Superior to the vicinity of James' Bay, over 200 miles. It is covered with valuable forests and contains wide stretches of good agricultural land. Its deposits of silver and gold are very rich. The pulp industry is an important and growing one.

Less known and more valuable still are the resources of British Columbia. This is the largest and possibly the richest province in the Dominion. Its products are as varied as they are rich. Its salmon fisheries are probably the richest in the world. Its fisheries produce over thirty per cent. of the total value of the fisheries of the

Dominion. It has the largest area of timber on the American continent. Its mineral deposits are among the richest in the world.

The Melting Pot. The imperative need of Canada absorbing the immigrants who flock in thousands to our shores is reflected in the fact that during last year the total immigration to Canada from 64 different countries was 147,502, of which 98,636 entered by way of the ocean ports and 48,866 from the United States. During the year 49,248 English men and women landed in Canada, while the immigration from Scotland totalled 19,486, and from Ireland 6,122—a total incoming from the British Isles of nearly 75,000. Immigration from Central Europe was fairly heavy, and it is only the strictest enforcement of the immigration laws that prevents this country from being flooded with Europeans fleeing from the desolation and poverty of the continent.

The Problem. Nearly half the population of Canada has come in within the last twenty years at the rate of over 600 every week day. There are 85 languages and dialects spoken, 53 listed nationalities, and 79 religions. In British Columbia one in five of the male population are Chinese. In Saskatchewan one in twelve are Ruthenians. In Montreal one in seven are foreign; in Toronto one in ten; in Winnipeg one in three are foreign. Mormon and Hindu temples are finding their way into Canada. How great the problem therefore, and how heavy the responsibility upon the Church not only to Canadianize the newcomers but to make them Christians. The problem that is set us to solve is to keep these hundreds of thousands of people, often scattered over imprac-

ticable areas, in touch with religion and the Church; to hold up constantly before them the claims of God, to save them from utter materialism and ungodliness, and to make them moral and religious citizens of the country, and devoted members of its Church.

The Solution. The Church, through its Missionary Society, has made block grants to thirteen missionary dioceses, but has had no official list of missionaries. A list of these dioceses is given in this and the following chapters, with a description of the work thus supported. A total of about \$90,000 is granted to 435 missions in these areas, two-thirds of which is for work among White Settlers. The remaining one-third is for the maintenance of work among the Indian and Eskimo. For several years less than 75 per cent. of this amount has been actually paid to these dioceses. The grants are estimated at the beginning of the year in the expectation that every parish in Canada will make up the full apportionment assigned to it. While many parishes have done their part with commendable devotion and liberality, the fact remains that hundreds of parishes in Canada year after year fail to make up their full allotment. It is obvious that the Society is unable to fully and adequately support the work in question if the amount asked for and assigned is not forthcoming. This condition of affairs when understood by our people will surely not be allowed to continue. The remedy lies in every parish setting itself resolutely to securing the amount allotted to it for this most important work.

*For a more detailed description of the various ways in which the Church is attempting to solve this problem, the reader is referred to Dr. Norman L. Tucker's excellent book "From Sea to Sea."

In addition to the block grants given to the Missionary Dioceses, grants-in-aid are made annually to the following Church work in Canada: Columbia Coast Mission, Prince Rupert Mission, Church Camp Mission, and the work among Orientals in British Columbia. A description of these interesting and important aspects of Church work in Canada follows in Chapter Three. A fuller treatise covering the whole work of the Church is given in the Year Book which is published annually, and may be obtained by applying to the Literature Department M.S.C.C. All who desire further information are strongly advised to use the Year Book for supplementary and reference purposes. The work among the Jews in Canada, because of its peculiar character and significance, is dealt with separately as a supplementary lesson.

2.—A REVIEW OF THE DIOCESES

ALGOMA—GATEWAY TO THE WEST



Algoma Diocese has a lake shore line of 1,000 miles, and area of 70,000 square miles, with upwards of 2,000 miles of railway. The national resources are timber, fish, farm produce and minerals, mainly silver, nickel and copper. Gold has been found in various localities. Capital is much needed for the development of the Church's work among settlers in farming and industrial communities, as well as in the midst of the fluctuating populations of mining and lumbering regions.

Church Work Reviewed. Archbishop Thorneloe reports that the past year, though it has had its share of trials and disappointments, has on the whole been a year of encouragement. He writes: "We have been encouraged by an undoubted quickening of the spirit of liberality following upon the work of the Anglican Forward Movement, and taking shape in the response made to our appeals in behalf of an increase of our missionaries' stipends. Instead of an average of \$700 we have undertaken to pay our missionaries \$1000 per annum. To enable us to do this four missions have pledged themselves to become self-supporting, thus relieving our Mission Fund of all responsibility regarding them; and eleven others have very materially increased their pledges on account of stipend, thus decreasing the strain which larger stipends would put upon the Fund.

"Another cause of encouragement is the quickened interest of the laity in various parts of the diocese. Lack of co-operation on the part of the laity has been one of the constant complaints. It means much that during the past year laymen have come forward in various places to offer help to the clergy, and to promote the general good of the Church. This has been specially true in connection with our effort to increase our clerical stipends; and we trace it in part to the Anglican Forward Movement which has won their interest and shown them their duty.

"Still another ground for encouragement is found in the undoubted progress and development of the country. There are still many parts where decay instead of growth is the order of the day. There are others where conditions are stationary. But in the main there seems to

be a steady, though not rapid, advancement in prosperity. Inevitably the Church is affected by all that happens. She stands still or grows with the country. However well she may be supported or served, this is true. If, however, she be poorly equipped or represented, it is likely to be her lot to wane, or at best to stand still.

"We can hardly doubt that we are entering upon a period of opportunity, and therefore of responsibility. The process of settling down after the war is well advanced. Industrial activity is being resumed. In the coming season immigration may be a pronounced feature of our outlook. If only the advancing forces of ultra-socialism and red revolution can be turned back, the Church should have a splendid chance. Much will depend upon her equipment and spirit, and, may we not add, her attitude towards the problem of reunion."

Difficult as is the task of the Archbishop and his faithful workers, they are at least cheered by the evidences of a new spirit on the part of church people in the diocese. May it not lead the whole Canadian Church to encourage this and other missionary dioceses with more adequate support.

KEEWATIN MISSIONS



Keewatin diocese was formed in 1901 to relieve Moosonee of all its missions on the west shores of Hudson Bay. It also took in the greater portion of the Indian Missions from the diocese of Rupert's Land. It is a huge district with an area of 300,000 square miles, or more than four times that of Algoma.

It is estimated that there are some 8,000 Indians, and 3,000 Eskimo in this district and diocese, thus presenting an insistent call to purely missionary endeavor. The Indians in the northern parts of the diocese retain all their native good qualities. In the southern regions, on the other hand, they have greatly deteriorated owing to their contact with the white man and the vices and diseases that come in the train of his civilization. Our Church has eight Indian missions, one of these, that of Fort Churchill, being amongst both Indians and Eskimo. At the present time only five of these centres are occupied.

In the southern part of the diocese we have nine fully organized parishes. Four of these are now self-supporting, and all of them composed of white congregations. Two of these parishes, known more correctly as missions, are now vacant, and one is being supplied by a student who takes charge during the summer months.

New Work. A gradual development of the agricultural areas in the southern portion of the diocese is to be seen, pointing to the necessity of further mission centres in the future. For the present the great and pressing need is for men to occupy the missions already organized, both among the white and Indian population. The greatly increased cost of supplies and transportation charges has added much to the difficulty of our northern work. As a result the work among the Eskimo of the far north of the diocese has been temporarily discontinued. More men, therefore, are urgently required and increased financial support to maintain and extend the Church's work in this needy part of our Dominion.

QU'APPELLE—WHO CALLS?



This part of Canada is almost entirely agricultural, and pastoral. Immigration commenced about 1883, but the most rapid development occurred during the past six or seven years. The diocese was founded in 1884 and contains an area of 94,000 square miles, or about eight times the size of the diocese of Huron. It has a population of 500,000, of which about 50,000 or one-tenth are Anglican.

Qu'Appelle is divided into 114 districts, each with several out-stations. Two-thirds of these districts have been organized within the last seven years. About 450 places receive regular services. There are only two large centres of population—Regina, 42,000; and Moose Jaw, 30,000. The majority of our people are thinly scattered over a wide area. There are now 92 clergy, with 15 paid and 102 honorary lay readers. 217 churches have been built and 158 church sites have been purchased within the same period.

The Diocese has a number of important institutions. These include St. Chad's Theological College, the Diocesan Church School for Girls; the "Fellowship of the Maple Leaf," the parent society of which was founded by Dr. Axton Lloyd, for the purpose of supplying the state schools of western Canada with British teachers; and St. Michael's School, Grenfell, a day and boarding school for girls and children.

Qu'Appelle has been pointed to as an object lesson of the failure of the Canadian Church, up to the present time

not only to provide the means, but also to provide the men for the rapid developments of its Church in the west. It is at least worthy of note that nearly all the missionaries indeed nearly all the clergy, in the diocese, are of English birth and training.

SASKATCHEWAN'S NEEDS



That part of Western Canada which bears this name was formed out of Rupert's Land in 1812. It is more than double the size of Qu'Appelle, having an area of 200,000 square miles. It has a large Indian population, the majority of whom are members of our Church. A large number of white settlers' towns and villages have sprung up along the various branches of the C.P.R., C.N.R., and G.T.P., besides many settlements as yet some distance from these railways. The increase in population within the last ten years has been very great. The general development of the country, resulting from the building of the three main lines of railroads, which now pass right through the diocese from east to west, has been very rapid.

Call for Men. The greatest of all needs is for men, especially young active, ordained men. There are no less than sixteen vacancies at present, and everywhere new places are waiting to be opened up and developed. Funds are also needed for the stipends of clergy, and for the erection of inexpensive churches, parsonages, etc. Help is required for providing horse or motor car and outfit for missionaries. Scholarships or bursaries for

the training of theological students are welcomed: Ways and means must be discovered for maintaining a Canadian ministry to the large numbers crowding into the western provinces.

CALGARY'S HOPES



Calgary is about one-third the size of Saskatchewan, its total area now being 66,000 square miles. It contains St. Hilda's College, the Anglican School of the Diocese, and the earliest established ladies' college west of Winnipeg, and east of the Rocky Mountains. A fine Diocesan Church School for boys was opened in Calgary some years ago. At present it is used by the Dominion Government in connection with the Soldiers' Civil Re-establishment and is known as the Sunnyside Hospital.

The Indian work is of considerable extent. This work is carried on in four reserves—the Blackfoot, Blood, Piegan and Sarcee,—originally with their four boarding schools. Under the new administration of the Missionary Society, two of these schools have been consolidated into one. This work which is most important and full of promise, is dealt with more fully in the next chapter.

Temporary Help. Clergy in sufficient number have not been forthcoming to fill existing vacancies. From ten to fifteen capable young, unmarried ordained men are needed to bring up the numbers to the required standard. The outlook for a large increase in population, from the United States and the British Isles, is extremely bright and steadily increased support, through the free will



THE PRIMATE HONOURING THE MEMORY OF EARLY MISSIONARY
Archdeacon Cochrane, who built the Church shown, 80 years ago.

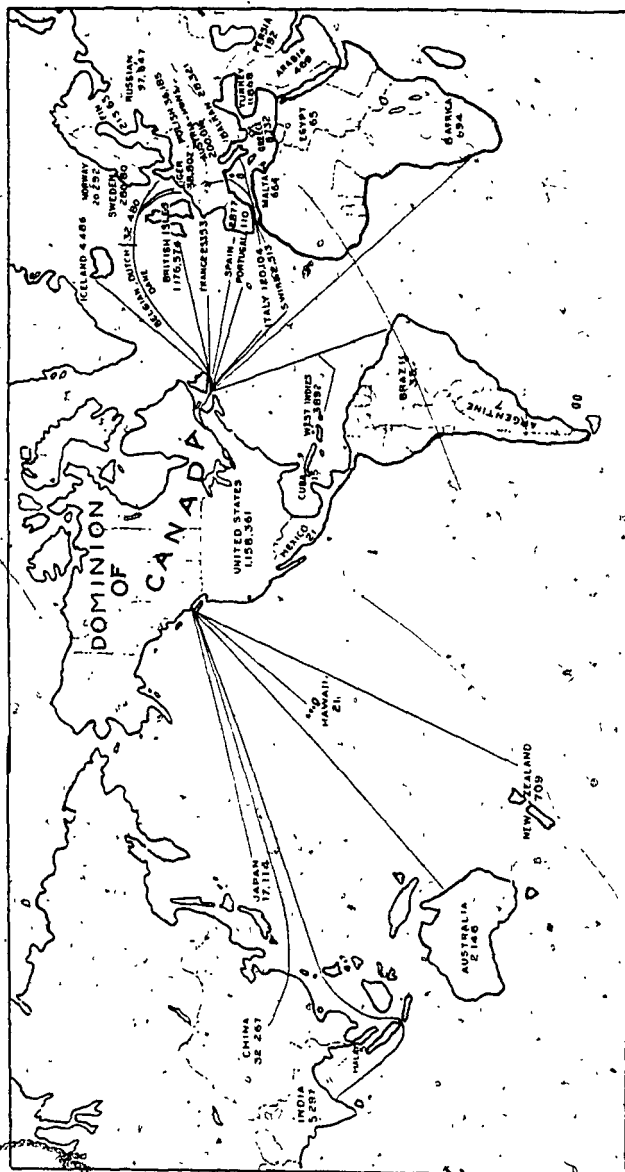


ANGLICAN CHURCH MISSION VAN
Illustrating Special Forms of Prairie Work on behalf of White Settlers.

IMMIGRATION TO CANADA

From 1900, to 1917.

Total 3,474,722



In above groupings "Balkan" includes: — Albanian 7, Bulgarian 18,171, Macedonian 149, Montenegrin 59, Roumanian 8,670, Serbian 1,263, — Russian N.E.S. 97,129, Doukhor 417, Menzianite 101, Turkish — 4,083, Armenian 4,811, Syrian 5,974, Belgian 16,108, Dutch 9,944, Danish 6,428. Total includes 75,944 Jews.

offerings of Church people seems certain. The years just ahead are critical ones, and much will depend on the kind of foundations that are laid in these new areas, as the Church is being built up often under difficult conditions. For some years to come there must be considerable outside help given to this diocese, though that help should be only temporary, as with increasing numbers and wealth the Church must eventually become self-supporting.

EDMONTON'S PROBLEM



This fast developing part of the west comprises the central part of the Province of Alberta. Its area is a little over 40,000 square miles, with a white population of approximately 163,000. The white settlers are rapidly spreading along the various lines of railway, which extend out from the capital city of Edmonton in ten different directions. In almost every direction large settlements of foreigners are found who retain their original religious faith and customs. Our own Church people are for the most part scattered, a few here, one there, here a small settlement, and there a wide area as yet without any of our people, but soon, no doubt, to be populated. As a result our mission districts are large, and the missionary is required to spend much time getting over the ground. And yet for the time little actual financial support can be secured, either for the maintenance of the missionary or towards the general development of the work.

Work Waiting for Workers. One of the great needs at the present time is the completion of the Episcopal Endowment, which had only just begun to exist when the outbreak of war prevented any further action being taken. Some definite steps will have to be taken to meet the situation. As soon as the supply of clergy increases it will be necessary to secure increased means for their support. Many towns and districts have been vacant for years during the war. The necessity is imperative that the whole Church should meet the needs of the people in an effective manner. In this the new parts of the Dominion cannot act alone.

[At present there are: Clergy actually at work, twenty-one; lay readers, seven; total workers available, twenty-eight. There are, altogether seven self-supporting parishes, twenty-five missions, and forty-five additional missions served by these missions. There are fifty-five churches and forty-five other places where services are held. A large number of stations are vacant, and new points could be occupied at once if only the workers were available.]

KOOTENAY'S EFFORTS



This comprises the famous valley of the Okanagan—a fertile ranching and fruit raising district, and the Kootenay district, rich in minerals, and also adapted to fruit raising. It is a country of mountains and lakes, and mining and lumbering have hitherto been the chief industries. But fruit farming,

stock raising, and mixed farming, bid fair to outstrip these in importance. The Canadian Pacific, Canadian National and Great Northern Railways are opening up the country. Our Church is making great efforts to keep pace with this development. There are twelve self-supporting parishes and many missions, a number of which are vacant for want of workers.

Pressing Needs. No part of the British Empire has responded more nobly to the call of King and Country than the province of British Columbia. This splendid record has hit the Church very hard, and the effect of the blow is felt more in a diocese like Kootenay, which is made up of small towns and country districts, than in others containing large cities. The needs are therefore:

1. Men to man the parishes.
2. Money to pay them.

The depleted parishes can do but little to provide by themselves a really sufficient stipend. The cost of living in British Columbia is even higher than in eastern Canada.

3. Money to open up many new fields at present only visited at very irregular intervals.
4. Money to place on a satisfactory basis some of our Church Funds, such as the Episcopal Endowment Fund, which have suffered from the financial crisis through which the province has passed and is still passing.

Undoubtedly the present is a testing time. The Church is not holding her own owing chiefly to the fact that locally our Anglican population is largely nominal, and secondly, owing to insufficient help from outside sources, English and Canadian.

CALEDONIA'S FUTURE



The northern half of British Columbia, in which this diocese lies, abounds in natural resources and is destined for great future development. Including the Queen Charlotte Islands, it has an area of about 200,000 square miles, 54,000 of which is east of the Rocky Mountains. The country is mountainous and covered with timber. Excellent coal has been discovered. Gold abounds in districts to the north, and copper is being extensively mined. There are several paper and pulp mills on the coast, and Prince Rupert, as the nearest seaport to the Orient and the terminus of a trans-continental railway, is steadily growing. Government settlements for returned soldiers and others are now open in the warm valleys on the coast. The climate on the coast is remarkably equitable, but moist.

There is a large and intelligent Indian population which, under prudent direction, will be helpful in developing the resources of the country. The white population is increasing as the fertile valleys are filling up, the incoming of the Grand Trunk Pacific is bound to open up the country. Our Church therefore must be alive to her opportunities and responsibilities to keep pace with future developments.

CARIBOO



Cariboo is one of the newest of our Canadian dioceses, being separated from the diocese of New Westminster in 1914. Kamloops is the largest centre of population, with about 5,000 inhabitants, and is the only self-supporting parish. Among its other centres are Lytton, Quesnel, Ashcroft, Nicola, Merritt and Prince George.

There is a large Indian population, the centre for our Church of England missions being at Lytton, but the work which Archdeacon Pugh supervises is scattered over a wide area in the valleys of the Fraser and other rivers. Twenty Churches, built mainly by the Indians themselves, testify to the work that has been done. The St. George's Indian School has been enlarged, and the Indian school for girls at Yale has been united with it. The school now has over 100 pupils and was never in a more flourishing condition.

Work for white settlers, which has been carried on in various centres, has hitherto been supported mainly from the Old Country. This support will practically cease after the present year.

3. SPECIAL FORMS OF PRAIRIE WORK

CHURCH MISSION VAN

The Motor Mission Van "Assimiboia" was dedicated by the Bishop for pioneer work in the western end of the Diocese of Qu'Appelle. The following is the report of a typical summer's work.

"In the two months of June and July the two missionaries, the priest-in-charge, and student of St. Chad's Theological College, have travelled 2,201 miles, fifty-two children have been baptized, there have been twenty-two celebrations of the Holy Communion, and sixty-seven services in all have been provided in various places. We have paid 433 visits, have visited six schools, and spoken to the children. We have also, where possible, started Home Sunday Schools.

"The greater part of the territory we have covered, which comprises the district between Amulet and Assiniboia to the United States boundary, is provided for by student of the Methodist and Presbyterian denominations during the summer. Our members are largely attending these services, mostly for the sake of setting their children an example in the observance of the Lord's Day. And it ought to be added that they are being pressed to "join" these respective Churches. Others are also being invited to attend the Roman Catholic services, not to mention various meetings of the different peculiar sects which are gaining way on the Prairie. Several of our members have very candidly expressed their opinion of the Church authorities for leaving them untended for so long. We have been asked if the Church only sends men where there are dollars and cents, and leaves those who through successive crop failures are unable to give as they would wish.

"But it would be impossible for me to express in words the appreciation I have witnessed of their opportunity to receive the Means of Grace, and to have their own service. Everywhere we are warmly received, and the hope has been expressed that they may have at least occasional visits such as we have provided.

"I trust these statements are not out of place here. I mention them because I desire to express most heartily the great need there is for more work such as we are doing being done another year. It does seem hard to think that just when their faith is most sorely tried through crop failure, these settlers should be deprived of that which should be so great a help to them. And I would urge our Church people to bear in mind that we shall lose our young children in the prairie unless more is done; for I am of opinion that the definite instruction which our Church can give is most essential for the welfare both of our Dominion and for the Kingdom of God in Canada. This Mission as organized is the centre to which Church people over an area of 3,000 square miles have to look in time of need."

SUNDAY SCHOOL BY MOTOR VAN

Three thousand miles in a Motor Van across the prairie marks a fresh venture to help the children in the prairies, as there is no religious teaching in the day schools, and in many places in the prairies no Sunday Schools and no clergyman.

The first venture was to go in a motor van, to visit the children in the small towns, and also right out on the prairie in the far away farms, getting some of the children, who were too far away to get to a Sunday School, to join the Sunday School-by-Post, in other places starting Sunday Schools. The story of the venture is vividly told in the following personal experiences of those who conducted it.

"Our van had two mattresses and a locker and shelf, Ford Chassis, with electric starter and head lights. Starting from Winnipeg we brought the motor van all the way by trail to Regina, 412 miles. When we arrived at Regina, we stayed at the Railway Mission House, and then went to give lectures and demonstration classes in different parishes, to Sunday School superintendents and teachers in Regina. The trails were very bad, as they are made of earth and no stone, the melting snow had made huge mud holes and cars had made great ruts, which with the very hot sun made the mud dry and hard as iron. The van jolted very much, and once or twice we came to large holes, which we tanked, but managed to keep right side up, which was a great wonder. At first I could hardly drive the van as the engine had only just come out of the assembly shop, and the oil had not worked in. But after fifty miles it became easier to drive. One day we stuck in sand up to the axle, and had to wait till some men came along in a car and pushed us out. At night we camped near a farm, so as to be able to get drinking water. At last we arrived at Regina. We spent the next few days getting together our camping equipment, provisions, stove, pans, etc., also our tent, which we put up when we stayed a week in any place; also large Nelson wall pictures, books, and prayer cards, which we left at each place visited. We had been given the names of the districts we were to visit, by Archdeacons Dobie and Burgett, and had already written to the clergy in the districts where there were clergy, but in four districts each about 2,000 miles square, there was no Anglican clergyman.

"Our Methods of work were as follows: we generally stayed a week in each district, and camped near the largest town, and worked from the town, by going out to visit the farms. We had parents' meetings. We visited the day schools and were allowed to give Bible lessons. We had Bible picture talks round the caravan, to which children of all denominations came. We took the Sunday School on the Sunday, and the teachers watched. We left the teachers lesson courses and pictures. In places where there was no Sunday School, we found teachers and started Sunday Schools. The children who were too far away to come to Sunday School, we asked to join the Sunday School-by-Post, which means that lessons are sent by post to them. We also visited all the Angli-cans we could. I never came across such keen clergy, as those in the districts we visited, to have help for their Sunday Schools. And the parents, although they did not teach their children, were only too thankful they should have Bible teaching.

"In the districts where there were no clergy, but churches and vicarages, and even in one place a Ford car waiting for a clergyman, we had services for the parents, who were so glad to hear the old hymns and prayers again, that they broke down. They kept asking us why nobody sent them a clergyman. I told them there were not enough men. Several of the Railway Mission men were killed during the war. But now the Railway Mission has come to an end, it leaves many places without clergy.

"We went altogether 3,000 miles, and as far west as Youngstown in Alberta. We visited altogether fourteen districts, visited nine Sunday Schools, started four; visited twelve day schools; sixty children joined the Sunday School.

by-Post. The motor caravan which has on the outside, Sunday School, Mission, Anglican Church, has been given to the Diocese of Qu'Appelle for Sunday School work, and we want two women to go out and use it next Spring. One ought to be a trained person; the other could help by driving the caravan and doing repairs, cooking and washing, etc. I enjoyed driving and all the excitements, and I know others would like it. It is a lovely country of sunshine and far distance, and beautiful flowers and golden wheat, and the most glorious sunsets I have ever seen."

Need of Religious Teaching. "When I tell you that one boy, aged fourteen, did not know the meaning of the Cross in a prairie church, and another child when asked if she knew 'Our Father,' said, 'I know our Grandfather;' and a girl, aged fourteen, who went to school in Regina, when asked a question on the Ten Commandments, said, 'When William the Conqueror came to England he found no code of laws, and so he drew up the Ten Commandments,' you will realize the great need there is for much more religious teaching. The opportunity is now or never, the desire may go, and the worship of the almighty dollar take its place."

4.—THE CHURCH'S OPPORTUNITY IN THE PRAIRIE PROVINCES

Nation-makers. The population of a country of such diverse physical characteristics as the prairie provinces will be naturally of a diverse character also. The work among the Indians, half-breeds, river-men, ranchers, prospectors, and so on, is described elsewhere, so we will

deal here mainly with the Church's work amongst the agricultural or nation-making people. A careful census of the Peace River county has revealed the fact that of the first settlers ninety per cent. have come from the U.S.A., many being of Scandinavian, Galician or German birth, yet having American born children, nearly all of whom are quite young yet. We have noticed, too, that a large number of these first settlers have stayed the requisite five years demanded of the non-British homesteader. Some have then passed on to the milder climate of British Columbia, while a few have returned to the States.

Now the itinerant missionary who can hold but one service each month in each centre, (and perhaps in many during the summer months only) cannot get into very close touch with such people, however welcome he may be at their homes. Yet his influence is not the only influence for good that is available. There is the teacher of the little rural school who can encourage attendance at Church and Sunday School; can pass on the pupils to the Sunday School-by-Post when she leaves, and can lift the tone of the community in many different ways. The American settlers are wonderfully good "hustlers" at getting a school erected as soon as possible, and this at once becomes a community centre under the leadership of the teacher, if she is the right kind of girl. High school pupils, who are intending to come west to help in the work, would do well to enter the Normal School of one of the western provinces, and from there get in touch with the clergy. Men teachers could take services and Bible classes, etc., on the Sundays when the minis-

ter was at other centres, and would get a ready response from the western settlers.

Here, too, is one more door open to the St. Andrew's Brotherhood to supply consecrated laymen for the summer months; such men to be equipped with horse and saddle and be no charge upon the scanty funds of the diocese, yet be under the direction of the diocesan authorities while at work. There are many men, both young and middle-aged, who could do wonderful work for the Master here in gathering together the scattered sheep. It has been computed that each minister at work in the great northwest has about three thousand souls in his district; an impossible number to reach, when one realizes that there can never be more than four homesteads to a square mile, and that school lands, vacant townships and Indian reserves keep them apart. Six helpers for every man during the summer months would make his work rather more possible.

Unlimited Scope. The conditions are serious, the needs enormous, the scope of work unlimited. Behind the lines lie vast districts, scattered families, untended Britishers, unevangelized aliens, uneducated of all nationalities. The newest phase of need is seen in the Soldiers' Settlements, new lands far away from all railways, unmade roads and much muskeg. Into these new settlements go the returned men, in many cases with brides from the Old Land, quite unaccustomed to the hard conditions and isolation. Everything is so vast in these provinces, it is almost impossible to picture the real situation.

Clergy are needed, but who will offer to go to such work? One who tried said it nearly broke his heart, visiting day after day among those who having given themselves for their country had returned to the desperate work of making a living in such surroundings.

Laymen are needed, men who are all round, who can lend a hand in any way, with a sympathetic heart and great endurance.

Teachers, both men and women, are badly needed. Many schools are to-day closed for want of them, but they must be the very best. Love, endless patience, and again great endurance, for living conditions are very trying at times. In the neglected districts Sunday Schools can be opened if need be on a week day, but Bible teaching must be given somehow. Lately a teacher who has her "Sunday School" on Monday said not one child would miss it. In Saskatchewan a child told his mother he could not go back to Sunday School as teacher swore. When questioned further the swearing was using the sacred Name of "Jesus Christ" Who said "Suffer the children to come unto me." Nurses are needed for the far-away places. If Church people only realized the suffering, the needless deaths on the lonely farms far away from doctors and nurses; and no hospital within reach there would be no word of want of funds to send needed doctors. To-day a young woman is in hospital, married at fifteen she was a mother at sixteen, and two years later another child was born, neither doctor nor nurse was with her in her time of trouble, so at twenty-two she has come for treatment which she should have had years ago, but could not as she was too far away.

Varied Calls. There are lumber camps and mills, where men congregate, but, owing to shortness of workers, there is no one to give spiritual help among them. A very fine young man came in six weeks ago having cut off his right arm at the elbow, in the mill. He drove thirty-two miles to the nearest place where he could get help, slept there, drove twenty miles the next day and had to pass another night before he could get a train to the nearest hospital, where he arrived almost dead from exhaustion.

There are travelling clergy who drive incessantly. This last Fall one went round a district, baptizing seventy babies on the trip. The district was then left without anyone for nearly twelve months..

Between two railway lines there are many settlers in good country, yet in 8,400 square miles there is but one clergyman! This can be repeated in other places. The Forward Movement has done something to rouse laymen to a sense of responsibility, but it is necessary that every full member of the Anglican Church should recognize that the privilege of membership entails the responsibility of the individual in sharing that privilege with others.

The "new Canadians" have not yet met the loving welcome which would have been their had they been recognized as of the Family. Too often they are considered strangers, but they have responded well to any advances. Many of them are receiving a good education and promise to be good citizens. They should also be good Christians.

The Sunday School-by-Post is reaching many scattered children, the roll numbers over 2,000 in the Saskatchewan branch, and other dioceses are following up. There is

every variety of work to ~~at~~ every variety of ability. What is wanted is "first the willing mind," then the response "Here am I, send me," which follows when His Voice is heard calling.

The Challenge. The challenges presented by the present situation in the prairie provinces and the west in relation to the Church's work is not far to seek. Here is the promise of abounding population, wealth and power, to be claimed for God and consecrated to His glory. In one word, here is the heart of a nation to be dedicated by prayer, effort, self-denial and sacrifice to all the high purposes of life and service. It is a challenge to the whole Church to set itself with enthusiasm and conviction to the task of laying foundations which will endure, and sufficient for future generations.

CHAPTER II.

MISSIONARY SERVICE IN THE NORTH

THE INDIAN AND ESKIMO

FAR YUKON



Fortune Hunters. The field of work for the Church of England in the famous Yukon territory, is vast in extent, covering some 200,000 miles, but the inhabitants are found chiefly in towns and villages and near the principal rivers. When the diocese was formed in 1891, and the Right Rev. W. C. Bompas was appointed the first Bishop, the principal inhabitants at that time were natives, with a few traders and an occasional prospector who braved the rigorous uninviting climate to search for the treasures hidden in the earth. In 1896, gold in paying quantities was discovered near the Klondyke River, and in a year the country underwent a transformation. The natives witnessed with wonder the advent of the fortune hunter from the ends of the earth. The population has varied much during the past few years. At present there are about 4,000 white people and 1,500 natives. The white congregations are at Dawson, Whitehorse and the Klondyke Creek, with others scattered throughout the diocese. To meet a pressing need St. Paul's Hostel has been opened up at Dawson as a residential school or Hostel for children, mostly of mixed parentage.



A WAYSIDE WIGWAM IN ATHABASCA

The Bishop of Athabasca on the way to St. Peter's Mission and
Boarding School, Lesser Slave Lake



THE CHRISTIAN ESKIMO OF MACKENZIE RIVER

The General Secretary and Isaac (named after Bishop Stringer),
at that River, Fort Macpherson

Indian Work. In the diocese some of our oldest established work amongst the Indians is carried on. After the separation of the See from Mackenzie River diocese the native work was extended, but for several years it was chiefly confined to the Northern part of the diocese. The names of Kirkby, McDonald, Bompas, Canham, Sim, Ellington, Wallis, Totty and Hawksley are ever to be remembered amongst the pioneer heroes of the Cross in these regions. Gradually the work was extended up the Yukon River, and more recently tribes living up some of the side streams have been visited and the ministrations of the church taken to the Indians as well as the white people living in some of the more remote localities. Most of the inhabitants live in small scattered communities and this constitutes one of the chief difficulties in reaching them. In spite of the efforts put forth by the small staff of workers, some localities have had to be neglected, while others are visited only occasionally. The first workers were appointed as missionaries to the natives and except where Bishop Bompas or others came in contact with the prospectors, miners or traders, in early days no white work was possible.

Eskimo Work. Herschel Island is the headquarters of the work amongst the Eskimos. This island lies in the Arctic Ocean at the extreme north of the diocese, some two hundred miles from Fort McPherson, west of the mouth of the Mackenzie River. Bishop Bompas had visited the Eskimos twenty-three years before, but in 1892 Rev. I. O. Stringer became the first missionary to Herschel Island. In 1903 he was transferred to Whitehorse. The work on the Island and adjoining mainland

was carried on successively by Archdeacon Whittaker and Rev. W. H. Fry in combination with similar work in Mackenzie River diocese. In response to the call through the Forward Movement two new workers were added, Rev. W. A. Geddes and another, both proceeding to Herschel Island, vacated by the enforced retirement of Rev. Mr. Fry, owing to ill health. They plan, on mastering the language, to extend their efforts to cover the Coronation Gulf, now vacant through the death of the heroic Girling. The result of the work among the Eskimo has been the definite uplifting of the moral character of the people and is one of the strongest testimonies of the presence and Power of the Holy Spirit to be found in the Missionary Work of the Church.

More men, and the funds for their support, are urgently needed in order to reach unevangelized natives and the white communities where no services are now held. If the funds were available, our present staff even, could visit many places which they are now unable to reach on account of the excessive cost of travelling.

VAST MACKENZIE



General Facts. The diocese of Mackenzie River is probably the largest in the world, and is the only one in the Dominion of Canada without a single mile of railway within its borders. It covers an area of more than 600,000 square miles, or ten times the size of England, and extends from Lake Athabasca in the south to the most northerly inhabited lands

in the Arctic Ocean, a distance of 1500 miles, while it stretches from the Rocky Mountains in the west to the 100° of longitude in the east, where it joins the Diocese of Keewatin.

The diocese takes its name from the mighty river named after Sir Alex. Mackenzie, who navigated it to its mouth in 1789. It is the largest river in the British Empire, and is navigable for fully 2000 miles. The three large lakes, Athabasca, Great Slave and Great Bear teem with good fish, as do the numerous smaller lakes and streams which abound. In many parts game is usually plentiful, including the moose, deer, wild fowl and the Arctic hare. In some years, however, this fails, and causes much distress and even starvation among the natives. In recent years the Indian Department has made itself responsible for the preservation of the Indians and has thus reduced the possibility of actual starvation to a minimum. As to vegetation, it is possible to grow a sufficiency of potatoes and the hardy vegetables as far north as the Arctic Circle, which is about 1500 miles north of Edmonton. Beyond that point practically nothing can be grown for food.

The country is rich in fur bearing animals, and the fur trade is carried on by various companies all over the district. The trading posts are for the most part situated along the banks of the Mackenzie River, and are thus approachable by the steamers which run during the summer months.

The population scattered over the vast area of the Diocese numbers about 6000 only—or one to every 100 square miles. There are about 100 white people, chiefly missionaries, traders and prospectors. Another 400 are

half-breeds divided into English and French speaking, while the rest is made up of Indians and Eskimos. The latter include the re-discovered Copper Eskimo (incorrectly styled "Blonde") inhabiting the district around Coronation Gulf.

First Missionary Work. It was in 1858 that Archdeacon Hunter left Fort Garry (Winnipeg) for Mackenzie River, travelling as far as Fort Good Hope and residing at Fort Simpson during the Winter. His experiences were varied and unique, for he was the first Protestant Missionary seen in the far north. He was deeply impressed by the appalling darkness which had settled upon the people. In his first letter home he wrote "Surely the time for bringing light to this benighted people has come." This was true, for in 1859 Mr. W. W. Kirkby, also of Fort Garry, left with his wife for Fort Simpson. To him was given the privilege of being the first to preach the Gospel to those living within the Arctic Circle. He committed the language to writing and made numerous translations which formed the basis of all subsequent editions.

At first he met with strong opposition from the so-called Medicine Men but gradually their influence waned, and the Gospel triumphed.

Infanticide was rife, and on one occasion no fewer than thirteen women confessed that they had been guilty of this horrible practice. This, together with the murder of the old people, became a thing of the past, and numbers came forward for baptism after having renounced these works of darkness. Thousands of miles were travelled by Mr. Kirkby in winter and summer, by

canoe and dog trail. A short time after this he was joined by Robert Macdonald (afterwards Archdeacon) who began to work at Fort Macpherson, 200 miles north of Edmonton, and who in the providence of God was permitted to continue it for 42 years, when he returned to Winnipeg and passed away in 1913. To him fell the great honour of giving to the Takudh Indians the whole Bible in their own language—the most difficult one in the Diocese. To-day 90 per cent. of those people can and do read their Bible daily. The whole of the Prayer Book and a large Hymn Book were also translated by the Archdeacon.

Other well known servants of God like Bishop Bompas, Bishop Reeve, Archdeacon Canham, V. Sim, who died at his post, W. Spendlove, carried on their work of evangelization under conditions which called for self-sacrifice and scorn of consequence in no small measure. Their names and work will ever be associated with the pioneer efforts of the Church in the great north.

Extension to Herschel Island. The names of Bishop I. O. Stringer and Archdeacon Whittaker are inseparably linked with the wonderful work carried on among the Eskimo inhabiting the Herschel Island and the Arctic Coast to the east of it. This began in 1893 and was carried on for seventeen years, before the first baptism took place, in 1909. Since that date there has been a most encouraging increase and development of the work, and to-day 500 of the Eskimos of Herschel Island and the Delta have been baptized. The change which has come over them is truly remarkable. Formerly they were indescribably filthy, now they are clean and self-respecting.

They were ~~arrant~~ thieves without any code of honour among themselves, now they are honest and trustworthy. Polygamy, infanticide, and murder of the old people have altogether ceased. The old feuds between Eskimos and Indians, leading to treachery and murder, no longer exist. Instead, we see them approaching the Lord's Table together as children of God by faith in Christ Jesus. They display remarkable avidity for reading and writing in their own language, and all the literature they possess is that which has been supplied by our Missionaries, viz., portions of God's Word, the Prayer Book, Hymns and Daily Prayers, all of which they readily memorize. A captain of a trading vessel who has seen these Eskimos for many years recently exclaimed in his rugged way, "Their own mothers would not know them." This is perfectly true.

On to Coronation Gulf. In 1913, these young Christians volunteered in a body to go with our Missionary Mr. Fry to the Coronation Gulf District, in order that their heathen brothers, 1000 miles distant, might hear the Gospel message, and some of them were chosen to go forth entirely at their own charges. That expedition, hastily planned and inadequately equipped, failed; but two years later another expedition started out, consisting of the Rev. H. Girling and Messrs. Hoare and Merritt, with Paochina, an Eskimo guide, who proved most efficient. In 1915, after a difficult trip, Mr. Girling had the great joy of meeting the "Copper Eskimos."

In 1917 he was joined by the Rev. E. Hester, who had been working with success in the Delta and many were the journeys made by all the members of this expedition

in quest of the Ekimo whom they sought to evangelize. Mr. Girling alone, in the five years, travelled 5,200 miles by dog sled.

Literary Work. Much progress was made with the language and Mr. Girling compiled an extensive dictionary, but the most important of all was his translation of St. Mark's Gospel into the languages used by the Eskimo living from Herschel Island to Bathurst Inlet. Upon his return to England in 1919, he saw this through the press and had it printed by the British and Foreign Bible Society, that true handmaid of Missions in all lands. When that was completed he returned to Canada on New Year's day, 1920. In February he was invited to Ottawa for the purpose of giving information to the Commission on the introduction of reindeer into the north. His sole care was for the Eskimo and he felt bound to guard their interests against any possible influence of undesirables which might hinder the work to which he had devoted his life. Within a week, in spite of the best of care and attention, he finally succumbed to an attack of pneumonia and passed into the presence of his Lord, at the house of his fellow-worker and friend, Mr. Hoare.

Aklavik Occupied. During the last few weeks of his life, he had been discussing with his Bishop the advisability of establishing a new mission station at Aklavik which would serve as the centre of the Eskimo work of the diocese. Mr. Hoare has since returned to that place accompanied by his wife, who is a trained nurse, and by a builder from Edmonton so that this work may go forward without delay. The whole church should meet

this adventure of faith and courage with generous support in connection with this important development of our Eskimo work.

NEEDY ATHABASCA



Athabasca comprises the valleys of the Athabasca, Peace and Mackenzie Rivers. It was erected in 1873, consequent on the division of the Diocese of Rupert's Land, of which it formed a portion. The Right Rev. William Carpenter Bompas, D.D., was consecrated its first Bishop in 1874. In all the remaining thirty years of his episcopate he returned to civilization only once again to aid in the appointment of a successor to his friend Archbishop Machray. In 1884 the diocese was divided. The northern portion extending to the Arctic Ocean became the diocese of Mackenzie River. South it retained the original title. Until recently the Peace and Athabasca Rivers were the two main arteries for travel and communication, but since then railway construction from Edmonton to Athabasca Landing, to Peace River Crossing, Spirit River, and Grande Prairie, and to Fort McMurray have greatly facilitated travelling, and led to the extensive development by a white population of agricultural settlement, fisheries, lumber camps, and oil drilling, while trapping for furs remains the principal occupation of Indians. The diocese is an important missionary field in the interests of both races.

The Indians, comprising Beaver, Cree, Chipewyan and Slavi Tribes, are widely scattered over its great area. The Beavers are the aboriginies of the central and western portions of the diocese, the Chipewyans of the eastern and northern, and the Slavi Indians of the north-western. The Missions established amongst them by the Church Missionary Society have not been extended during the period of that Society's withdrawal. They consist now of three chief centres. At Lesser Slave Lake, some ninety miles south-east of the Peace River, is St. Peter's Mission, commenced October, 1886. The boarding school consists of wing for boys, built in 1900, wing for girls, built in 1890, a fresh addition in 1899. The Rev. Canon W. G. White is in charge of this Mission, with the assistance of Mr. M. Levasson, Principal of the school. St. Andrew's Mission, Whitefish Lake, was founded in 1891. A new church was erected in 1914. There is a boarding school for the Indians under the charge of Mr. C. D. White. St. John's Mission, Wabasca, commenced 1894, is in charge of the Ven. Archdeacon White, under whom it has become the largest Indian Mission in the diocese, with extensive country to the north inhabited by Indian hunters, amongst whom the Archdeacon maintains active missionary effort. There is a boarding school here for the children of Indians, enlarged in 1912.

Missions to the White Population. Athabasca, on the south bank of the Athabasca River, has undergone rapid transformation. It was a small Indian Mission with the addition of the pastoral care of a few white people, but now it is almost entirely occupied by a Canadian population. The Rev. C. H. Quartermain is work-

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ing the Athabasca district single handed but further help should be forthcoming. The country around has proved itself to be quite satisfactory for farming purposes, with the result that one church has become insufficient for the need of a large and scattered district. Seven others have been built.

During recent years a large number of new settlers have come in, many of them farmers and some returned soldiers. This year, from reports received, a large influx of new settlers is confidently looked for. The diocese badly needs more clergy, capable of adapting themselves to a pioneer country subject to extremes of heat in summer and cold in winter, nevertheless the work is happy and encouraging to good men and the climate is healthy.

GREAT MOOSONEE



General Description. Moosonee formed part of the original diocese of Rupert's Land, out of which it was taken in 1872. The diocese now comprises the whole basin of the James Bay. It takes in the whole of Ungava as far as the watershed, and is limitless north. The total population may be estimated at 24,000. Of these 15,500 are whites; 6,000 are Indian, and the Eskimo, as far as discovered, number 2,500. The languages spoken in the diocese include English, French, Cree, Ojibway and Eskimo. The area is 600,000 square miles.

Moosonee is a splendid illustration of the results of missionary work. Fifty years ago the Indians on the

shores of Hudson Bay were practically savage and heathen. In 1850 a missionary appeared among them in the person of Rev. John Horden, who in 1872 became first Bishop of the new diocese. The result has been that nearly all the Indians have accepted Christianity, and in so doing their lives have undergone a complete transformation. The experience of Moosonee extended, with some variations over the north and west will give some idea of the remarkable work done by our missionaries among both Indians and Eskimo.

The Church members are: White, 2,250; Indians, 5,000; Eskimo, 1,160. Communicants number 1,700. The staff of workers consists of eighteen clergy, two lay workers, twenty-six native catechists. There are also eight ladies connected with school work. There are twenty-nine churches and thirteen parsonages in the diocese, and two boarding schools for Indian children, the one at Moose Fort with accommodation for twenty-seven pupils and having a small hospital in connection; the other the new school at Chapleau, modern in every respect, costing with out-buildings over \$100,000, and having accommodation for 100 pupils. Day-schools are conducted at all the principal Missions.

Moosonee is an illustration also of the transition that is taking place in many of our western and northern dioceses, from Indian to White work.

The southern portion of the diocese is rapidly opening up for settlement. The Grand Trunk Pacific Railway (now the Canadian National Railway) runs through the diocese from east to west, a distance of 700 miles. It will not be long before the splendid country traversed

by these railways, now all providing regular train services, will attract its due share of settlers and immigrants. The war delayed development to a greater or less extent, but now it is over and a rush of immigration into Canada is expected and we look for our quota. Already we seem to hear the approach of multitudes into this land of mineral wealth, pulp production and great agricultural possibilities. May the Church be ready for her task and claim this glorious inheritance for God and Christ.

James Bay Mission. At all the Missions on James Bay as well as in the interior, potatoes and vegetables of all kinds are successfully grown. Oats, timothy and even early varieties of wheat are raised at Moose and other southern Missions. The staple food is tinned meats, bacon, pork and flour. Fish of many varieties abound, and game such as geese and ducks are plentiful in the spring and late autumn. Rabbits, moose in the southern parts and fur bearing animals of all kinds are to be found. The only means of communication with the Bay even now is by the Hudson's Bay Company's ship once a year, and the Revillon Bros.' scow transport from Pagwa, on the C.N.R., to Albany, or by small canoes down the rivers from the C.N.R. All these rivers have many dangerous rapids, with many falls from ten feet to fifty feet drop. Over these portages have to be made, and both canoes and baggage carried from 200 yards up to two miles. The missionaries travel in winter time by dog train and snowshoes.

The Arctic Mission comprises all the country inhabited by the Eskimo. The base of communication is now

transferred from England or Scotland, as hitherto, to St. John's, Newfoundland, thus saving a distance of 2,000 miles, and providing a more reliable means of communication. The first Mission was established by the heroic Peck in 1894, at Blackhead Island, in the Cumberland Gulf. A new important centre was opened up in 1909 at Lake Harbour, in the Hudson's Straits. Rev. E. W. T. Greenshields was in charge of the former, but has since left the field. Rev. E. J. Peck, D.D., is still superintendent, and, in spite of his advanced age, visited the latter and its out-stations every summer from 1916 to 1919. In 1918 the Bishop accompanied him and baptized 134 and confirmed 151 Eskimo at the various stations on the straits. Owing to eye trouble and his advanced age, Dr. Peck cannot continue his annual trips, and it is imperative that Lake Harbour should be occupied by a resident missionary and doctor as soon as suitable men can be found. Rev. A. L. Fleming very kindly consented to visit Lake Harbour in the summer of 1920 and reported a time of great blessing. An appeal has since been issued by the M.S. C.C. for two new workers for Lake Harbour, Baffin's Land. In response to the call nine young men in colleges across Canada have offered their services. Two of these, Rev. B. Atkinson and Mr. A. O. Lackey, of Wycliffe College, have been sent forward to the field. The splendid way in which offers have been forthcoming for these difficult tasks constitutes a challenge to the Church to deeper devotion and increased liberality in order to maintain and extend this important and needy work.

OUR INDIAN SCHOOLS

We are indebted to Canon Gould, General Secretary M. S. C. C., for the following account of the early efforts of our Church to provide care and education for its Indian wards. Canon Gould's position, together with his recent visitations to the various centres of Indian work across the Dominion, qualify him to a unique degree for his comprehensive and useful survey of the Indian schools. These are now, for the first time, administered by or affiliated with the Missionary Society. A map indicating the Indian schools, together with the numerous Indian missions, at present administered, is attached and will repay careful study.

(Editor's Note.)

Preservation by "Reserves." From the earliest days of the contact of the white races with the Indian tribes of North America, the best elements among the former recognized the fact that two things were necessary for the preservation and advancement of the latter. The first of these concerned some method whereby at least a remnant of the Indians might be preserved from the dangers found in the baser conditions current among the whites. The end in view was sought by the provision of "Indian Reserves"; that is, the setting apart of tracts of land for the sole use of the Indians, where they might reside as national wards under the direct supervision and protection of the Government. It is interesting to note that the first Indian reservation was proposed by John Eliot, the noted "apostle to the North American Redman," who began his work in 1646. John Eliot applied to the General Court of Massachusetts for a grant of land, which was duly given, where the Indian might settle and learn the arts of civilized life, "and he persuaded them to conform to a code of simple laws drawn upon the basis

of the Commandments." Of John Eliot a quaint old Puritan preacher of New England declared: "The natives of the country now possessed by the New Englanders, had been forlorn and wretched heathen ever since their first landing here, and though we know not or how these Indians first became inhabitants of this mighty continent, yet we may guess that probably the Devil decoyed those miserable savages hither, in hopes that the Gospel of the Lord Jesus Christ might never come here to destroy or disturb his absolute empire over them. But our Eliot was in such ill terms with the Devil, as to alarm him with sounding the silver trumpets of Heaven in his territories, and make some noble and zealous attempts towards ousting him of ancient possessions here."

The Indian Reserves, in general, were set apart for the sole use of the Indians by treaty with the Dominion Government, which is the "Guardian" of the Indians as the "Wards" of the nation. A primary object of the treaty was the extinction of the Indian title to the land, so that the latter might be freely opened up for settlement. The general terms may be illustrated by the treaties made for the extinction of the Indian title in Manitoba: "A present of \$12.00 for each man, woman and child, and an annuity of \$5.00 per head, the chiefs to receive \$25.00 and the councillors \$15.00, and every three years a uniform befitting their rank. Reserves were granted of about 640 acres for each family of five or 128 acres for each man, woman and child; an annual allowance of ammunition, twine, seed grain, agricultural implements, cattle and carpenter's tools was to be provided. Schools were also to be established on the reserves,

the Indians promising to conduct themselves as good, loyal subjects, maintaining peace and obeying the laws. The Sioux, who are refugees from the United States, were not given annuities, because they had no rights to the lands of the country. They were given reserves, and a little help to start farming."

With regard to the second,—the advancement of the Indian—recourse was had to education.

Advancement by Education.—That the Indian's idea of education might be, and frequently was, essentially different from that of the white man is illustrated by the following fact: "At a congress held at Lancaster, in 1744, between the Government of Virginia and the Five Nations, the Indians were told that, if they would send some of their young men to Virginia, the English would give them an education at their college. A tribal orator replied as follows: "We know that you highly esteem the kind of learning taught in those colleges, and that the maintenance of our young men, while with you, would be very expensive to you. We are convinced, therefore, that you mean to do us good by your proposal, and we thank you heartily. But you who are wise must know, that different nations have different conceptions of things; and you will not therefore take it amiss, if our ideas of this kind of education happen not to be the same as yours. We have had some experience of it; several of our young people were formerly brought up at the colleges of the northern provinces; they were instructed in all your sciences; but when they came back to us, they were bad runners; ignorant of every means of living in the woods; unable to bear cold or hunger;

knew neither how to build a cabin, take a deer, or kill an enemy; spoke our language imperfectly; were therefore neither fit for hunters, warriors, or counsellors; they were totally good-for-nothing. We are, however, not the less obliged for your kind offer, though we decline accepting it; and to show our grateful sense of it, if the gentlemen of Virginia will send us a dozen of their sons we will take great care of their education, instruct them in all we know, and make men of them."

That Indian education was not altogether fruitless, even in the early days, is shown by John Eliot who, in 1683, writing of the printing of the second edition of his famous Bible said: "I desire to see it done before I die, and I am so deep in years that I cannot expect to live long; besides we have but one man, viz., the Indian printer, that is able to compose the sheets and correct the press with understanding." The Indian Printer in question was educated at the Indian Charity School at Cambridge.

Three Types of Schools. The means employed for the education of the Indian children are similar to those for whites; that is, (1) day schools, (2) improved day schools, (corresponding to consolidated school in white rural areas), (3) boarding schools. Apart from a comparatively small number of Indian settlements, with a steady resident population, both the day schools and the improved day schools have largely failed, chiefly through the nomadic character of the Indians, and the consequent difficulty of securing regular attendance, over sufficient periods, by the Indian children. The boarding school system was one of the earliest and is now recognized as the most efficient method of Indian education.

The First Attempt. When Governor Semple, of the Hudson's Bay Company, was sent out from England to the Red River, in 1815, "he was required to ascertain if any trace existed of either temple of worship, or idol, and whether it would be practicable to gather the children together for education and industrial training." In his report he said: "I have trodden the burnt ruins of houses, barns, a mill, a fort, and sharpened stockades; but none of a place of worship, even upon the smallest scale. I blush to say that over the whole extent of the Hudson's Bay Territories no such building exists."

"The Hudson's Bay Company, nevertheless, were not entirely unmindful of their religious duties; the chief factor at each post being required to read the Church Service to their employees every Sunday, and they sent out the **Reverend John West**, as Chaplain to the Red River Settlement. Desirous of benefitting the heathen also he offered his services to the Church Missionary Society, with the view of establishing schools for the Indians, and that Society provided him with '£100 to make a trial.' In this manner at one time, and in the person of one man, the 'Church' and 'Indian Missions' entered formally and officially the prairie and north western provinces of Canada."

First Impressions. Mr. West kept a journal of his experiences in the settlement. On the first page he says: "In my appointment as Chaplain to the company, my instructions were, to reside at the Red River Settlement and under the encouragement and aid of the Church Missionary Society, I was to seek the instruction, and endeavour to meliorate the conditions of the native In-

dians." He sailed from Gravesend on the 27th of May, 1820, and arrived in due time at York Factory, Hudson Bay. Of his first impressions of the Indians he says: "The swampy Crees presented a way-worn countenance, which depicted suffering without comfort, while they sunk without hope. The contrast was striking, and forcibly impressed my mind with the idea, that Indians who knew not the corrupt influence and barter of spirituous liquors at a Trading Post, were far happier than the wretched-looking group around me. The duty devolved upon me, to seek to meliorate their sad condition, as degraded and emaciated, wandering in ignorance, and wearing away a short existence in one continued succession of hardships in procuring food. I was told of difficulties, and some spoke of impossibilities in the way of teaching them Christianity or the first rudiments of settled and civilized life; but with a combination of opposing circumstances, I determined not to be intimidated, nor to 'confer with flesh and blood,' but 'to put my hand at once to the plough, in the attempt to break in upon this heathen wilderness.'"

First Boarding School. He conceived immediately the idea of obtaining a number of children who should be removed from their heathen surroundings and trained in a boarding school. With this in mind he says: "With the aid of an interpreter, I spoke to an Indian, called With-e-wee-capo, about taking two of his boys to the Red River Colony with me to educate and maintain. He yielded to my request, and I shall never forget the affectionate manner in which he brought the eldest boy

in his arms and placed him in the canoe on the morning of my departure."

In this way originated in western Canada the boarding school system for Indian children.

From the seed thus sown by the Rev. John West, has grown the Indian boarding school system of the Church of England in Canada. Of these some are described as "Boarding Schools" and others as "Industrial Schools," it being supposed that greater emphasis is laid upon industrial training in the latter than in the former. As a matter of fact there is little difference in this respect between the schools. Other schools have been known as "Homes," for example, the Victoria Home for Indian children, on the Peigan Reserve. The name "Industrial School" is rather confusing because it conveys to many minds the idea of an institution which is penal or reformatory in character, for the reclamation of wayward boys. The Indian Industrial School, to repeat, is simply a boarding school where industrial training is part of the education given, but such training is common, in greater or less degree, to all the schools, and it is desirable that the title "Industrial School" or "Home" be abolished, and all the schools be known simply as Boarding Schools.

OUR INDIAN BOARDING SCHOOLS

The Indian boarding schools administered by, or affiliated with, the Church of England in Canada, are as follows:

DIOCESE OF HURON

1. **The Mohawk Institute.** The Mohawk Institute is probably the oldest existing boarding school in Canada.

It is situated on a plot of freehold land, close to the city of Brantford, Ontario, and adjoining the Grand River Reserve of the Six Nation Indians; in the diocese of Huron. The Institute was established and managed by the New England Company. That Company now desires to hand over its management to the M.S.C.C., and the Board of Management has agreed to assume the responsibility. As a temporary measure, pending a legal transfer to the M.S.C.C., it is now being administered by the Department of Indian Affairs. The Institute provides accommodation for one hundred and twenty pupils.

DIOCESE OF MOOSONEE

2. The Chapleau Boarding School. This School is situated about one and a half miles from the town of Chapleau; the second divisional point, west of Sudbury, on the main line of the C.P.R. Chapleau is on the height of land between Lake Superior and James Bay. The school, in consequence, is in the diocese of Moosonee, though close to the borders of Algoma. It is a very fine new building, and accommodates eighty children.

3. Moose Fort Boarding School. This school is situated at Moose Fort or Factory, the famous post of the Hudson's Bay Company, on James Bay, Hudson Bay; in the diocese of Moosonee. It provides room for twenty-five children.

DIOCESE OF ALGOMA

4. Shingwauk and Wawanosh Homes. These homes were formerly separate institutions for boys and girls. They are now combined in the Shingwauk Home, situated

near Sault Ste Marie in the diocese of Algoma. The capacity of the Shingwauk school is for seventy-five pupils.

DIocese of RUPERT'S LAND

5. The Elkhorn Boarding School. Situated close to the town of the same name, on the main line of the C.P.R., in the province of Manitoba, near the western boundary of the diocese of Rupert's Land. This school was administered for a number of years by the Department of Indian Affairs, as a boarding school affiliated with the Church of England. At the time of the war it was closed, and the buildings used for the purposes of the Soldiers' Civil Re-establishment Commission. They have now been returned to the Department of Indian Affairs, and it is proposed to re-open the Indian boarding school under the direct management of the M.S.C.C.

DIocese of SASKATCHEWAN

6. The Mackay Boarding School. This school, named in honour of the Venerable Archdeacon Mackay, is located on an island in the Saskatchewan River, about seven miles from the town of the Pas in northern Manitoba, but within the diocese of Saskatchewan. It provides accommodation for eighty pupils.

7. The Lac la Ronge Boarding School. This school is to be found on the shores of the lake of the same name, north of the city of Prince Albert, diocese and province of Saskatchewan. The old school was destroyed by fire last year, and a new one is now in course of erection to provide for eighty pupils.

8. Onion Lake Boarding School. Situated on the Lake of the same name, about thirty-three miles north of the town of Lloydminster on the boundary of the provinces of Saskatchewan and Alberta. The school is in the diocese of Saskatchewan. It accommodates thirty children.

DIocese OF QU'APPELLE

9. Gordon's Indian Boarding School is to be found a few miles from the station of Punnichy in the diocese of Qu'Appelle. Its capacity is for forty pupils.

DIocese OF CALGARY

10. Old Sun's Blackfoot School. This school is named in honour of a famous Chief of the Blackfoot Indians. It is located on the Blackfoot Reserve, about one mile from the town of Gleichen, on the main line of the C.P.R., sixty miles east of the city of Calgary. It has accommodation for fifty pupils and is to be enlarged to provide for eighty.

11. St. Paul's Blood School. St. Paul's is on the Blood Reserve, south of the town of Macleod in southern Alberta, diocese of Calgary, provides for sixty pupils.

12. The Victoria Peigan Home. Situated near Brocket on the Crow's Nest Pass railway, this is the school for the Peigan Indians. It provides for thirty pupils, and is in the diocese of Calgary.

13. St. Barnabas Sarcee School. This school is on the Sarcee Reserve about sixteen miles southwest from the city of Calgary, and in the Calgary diocese. It has accommodation for thirty pupils. The tubercular con-

dition of most of the adults and children on this Reserve has required special measures by the Department of Indian Affairs, and the Boarding School is about to be placed under medical supervision and administered by the Department.

DIocese of ATHABASCA

14. St. Peter's, Lesser Slave Lake. St. Peter's is in the diocese of Athabasca, and situated on the shore of Lesser Slave Lake, northern Alberta. The accommodation is for thirty pupils.

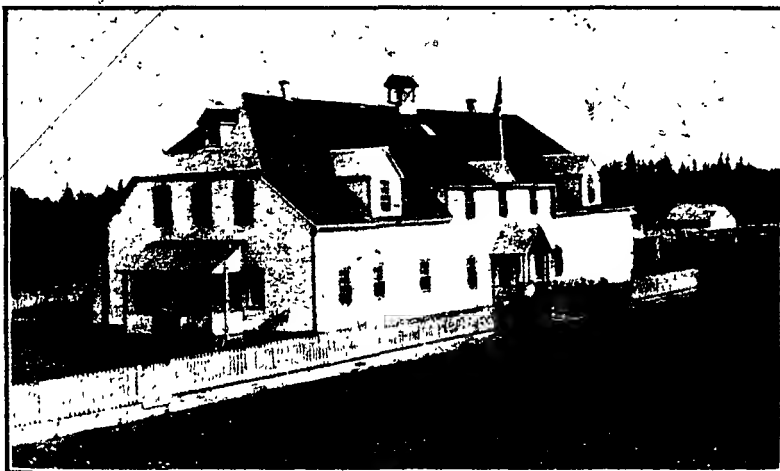
15. St. Andrew's, White Fish Lake. This school is situated on White Fish Lake, about thirty-three miles north of St. Peter's, Lesser Slave Lake, and in the same diocese. It provides for twenty children.

16. St. John's, Lake Wabasca. This boarding school is situated on the shores of Lake Wabasca, on the height of land between Lesser Slave Lake, about one hundred and thirty miles distant from the nearest railway point, Athabasca Landing. It is in the diocese of Athabasca. The accommodation is for thirty-six children.

17. St. Peter's, Hay River. At Hay River, on the southern shore of Great Slave Lake, is the only boarding school in the great Mackenzie River diocese. It receives children from as far distant as the Indian and Eskimo tribes of the Mackenzie River Delta. Forty pupils are provided for.

DIocese of CARIBOO

18. St. George's, Lytton. Near Lytton, British Columbia, built on a beautiful site in the Fraser River Valley



INDIAN BOARDING SCHOOL, HAY RIVER



ESKIMO CHURCH IN THE ARCTIC REGION

is St. George's Industrial School, built and managed by the New England Company, but conducted as a Church of England institution. Like the Mohawk Institute this school is now in a transition stage, being managed, for the time being, by the Department of Indian Affairs, with a strong probability that, in due time, it will be administered directly by the M.S.C.C.

DIocese OF COLUMBIA

19. Boys' Industrial School, and Girls' Home, Alert Bay. Situated at Alert Bay, Cormorant Island, near the north end of Vancouver Island. These are in the diocese of Columbia. The boys and girls are housed in separate buildings. The accommodation is thirty-five for the former, and thirty for the latter.

DIocese OF "YUKON"

20. Carcross Boarding School. The Carcross School is the most northerly of all our schools, situated near the town of the same name in the diocese of the Yukon. Its capacity is for thirty-five pupils.

Support. The Indian boarding schools are supported, mainly, by the Dominion Government through the Department of Indian Affairs. This support is given in the form of a stated per capita grant for each pupil. These grants vary from one hundred and twenty to one hundred and sixty dollars per annum, according to the position of each school, its distance from a railway, and other considerations which increase or decrease the cost of management. The Church which administers a school is responsible for the provision of any financial difference

between the total of the per capita grants received and the total annual cost of the school. It is also responsible for the selection, appointment, control, and dismissal or retirement, if necessary, of all school agents.

There are two large areas, with a strong Anglican population, which, at the present time, are unprovided with Church boarding schools. These are, in general, the dioceses of Keewatin and Caledonia.

Conclusion. In the Indian and Eskimo tribes, Canada possessed the elements which in other lands, and under other conditions, produced the outcastes, or depressed populations, such as the outcastes of India and the Etas of Japan. In the past the invasion of a weaker race by people of a superior culture and of other religious faith has frequently, as in the cases noted, resulted in the permanent subjection of the former into a depressed or outcaste position. The primitive tribes of Canada have suffered much and long at the hands of the depraved and unscrupulous elements among the white invaders and rulers of the natives' once broad Dominion. The white man's religion, however, proved not, as in other instances, an instrument of further oppression and repression, but the power of restraint over white lawlessness; of emancipation from inherited native superstition and debasing practices; of turning "from darkness to light"; of conferring a mental, moral and spiritual equipment for the battle of life; of advancement in that freedom of which our Master said "If the Son shall make you free, then shall ye be free indeed."

CHAPTER III.

OTHER MISSION WORK ACROSS CANADA

COLUMBIA COAST MISSION

The facts connected with the Columbia Coast Mission are few and simple. In the summer of 1904 the Rev. John Antle, incumbent of Holy Trinity, Vancouver, was commissioned by the Bishops of Columbia and New Westminster to explore the islands and bays of the Gulf of Georgia, 100 to 200 miles north of Vancouver, with a view to establishing a mission in those regions. This he did in a sailing boat and, to everyone's surprise, discovered some 3,000 men, scattered in logging and mining camps in numbers ranging from twenty to two hundred, among whom no regular religious service of any sort had ever been held. Here was a clear call to the Church. Mr. Antle at once determined to resign his charge and undertake this mission.

He saw at a glance that the work could only be done by means of a boat and, being a practical seaman, he designed the boat and became its skipper. The boat must be large and staunch enough to weather those rough Northern seas. It must have gasoline power with auxiliary sail. It must have a main cabin fitted out for religious services. It must have a library for the distribution of useful literature, and a dispensary for the serving out of medicine. And above all things it must

have a hospital cot and a doctor for the temporary treatment of men suffering from disease or accident; and it must be within easy reach of a hospital where the sick can find suitable accommodation and skillful treatment.

The estimated cost of such a boat was \$4,000. Of this Mr. Antle raised \$2,000 in Victoria and Vancouver; and he obtained from the Board of Management M.S.C.C. a grant of \$2,000, besides \$500 towards the up-keep of the boat. The Woman's Auxiliary, the Society for Promoting Christian Knowledge and private individuals provided the organ, the library, the dispensary, and all the necessary equipment; and the Hastings Mills Co. undertook to build the hospital. The boat was launched in April, 1905, and the hospital opened in the same year, with suitable religious ceremonies in each case. The boat was named the Columbia. The hospital at Rock Bay is operated jointly by the Columbia Coast Mission and the Victorian Order of Nurses, together with an assistant nurse. Religious services are held at central points, in the camp if weather and circumstances permit, if not, in the main cabin of the ship. Hundreds of books and periodicals are in constant circulation. Cases of illness and accident are continually being treated and many lives are being saved. A real ministry of help has been established, physical, intellectual and spiritual, and much good has been accomplished both for time and for eternity.

The cost of the Mission is about \$500 a month, or \$6,000 a year, and is borne chiefly by the men themselves, who for \$10.00 per annum procure tickets that entitle them to all the benefits of the Mission. The enterprise has become self-supporting in the medical

department, and has only cost the Missionary Society for maintenance the modest sum of some \$2,000 a year.

The work has been extended to include the loggers, fishers, settlers and industrial workers along the coast of British Columbia and the Gulf of Georgia. Two mission boats are now employed and these hospitals are doing excellent service.

The above facts show what a splendid service is being rendered in this novel and important department of the Church's work. Its unique value may be summarized briefly as follows:

Extraordinary Needs. The Columbia Coast Mission in the first place illustrates the extraordinary needs of the Church in Canada to-day. Scattered over a wide area—five to ten thousand square miles but easily accessible by sea, are 3,000 men—not women and children be it remembered, but men—engaged in a most important national industry, and left for years without any religious service whatsoever. And this is by no means a solitary case. In New Ontario, in the Diocese of Algoma, are thirty townships, one of which alone, Haileybury, contains a population of 2,500 souls, that enjoy the services of only one or two clergymen. In the Diocese of Qu'Appelle and of Calgary, into which immigrants are pouring by scores of thousands annually, there are thousands of settlers at present hopelessly beyond the regular ministrations of the Church. In the Diocese of Saskatchewan are a score of districts from thirty to fifty miles in length and ten to thirty miles in width without a resident clergyman. From every part of that vast region comes the cry of need, of spiritual destitution, from our fellowmen,

our fellow citizens, our fellow churchmen—an earnest cry that, in its concentrated force, should prove irresistible

Latent Resources. The Columbia Coast Mission illustrates, on the other hand, the latent resources of the Church to supply that need. No one doubts that there is money enough in the pockets of our people to supply the financial necessities of our Mission Field. What is perhaps less well-known is the wealth of men at our disposal if we only know where to find them and how to use them. The magnitude of the opportunities that open out before us is predisposing the minds of many and appealing irresistibly to their higher religious and moral instincts. Over the whole Dominion men in secular callings are being led by God to offer themselves for the work of the ministry. Other laymen must be forthcoming to render temporary service in filling emergency positions.

First in the Field. The Columbia Coast Mission also illustrates the value of being first in the field. The Church in the Mission Field has often suffered loss, not only from lack of men and means, but also from lack of courage, initiative and enterprise. She has too often allowed her energetic neighbours to get first in the field, to stake out their claims, to begin their services, to build their churches, to get subscriptions from her members, to gather her children into their Sunday Schools and her singers into their choirs, and secure a firm hold on the whole community before she had awaked to the necessity of doing something. And when at the eleventh hour she appeared on the scene she naturally stood at very great disadvantage and could only secure the minimum of results with the maximum of effort and sacrifice. This unhappy

experience should teach us at this time not to stint our leaders and representatives in the West, but rather to keep them well supplied with men and means; and then we may rest assured that the Church will give a good account of herself. The Columbia Coast Mission, by courageous action at the right moment, has secured a practical monopoly of a most interesting missionary field, and bids fair to reproduce on the Pacific, among the loggers and miners of the Gulf of Georgia, the beneficent and elevating influence wielded by Dr. Grenfell on the Atlantic, among the "Liveyeres" of the Labrador Coast.

Outlook. The Church has taken a marvellous stride forward. The Columbia Coast Mission, which in itself was a Forward Movement, cannot go back. It must still continue to advance. In fifteen years it has laid a foundation, and it now has an opportunity to build upon that foundation, and if the working staff and this Board put heart into this work, a building will surely be constructed of which the workmen need not be ashamed, and which shall be worthy of presentation to the Great Master Builder, the Lord Christ.

In conclusion it may be fairly said that our missionary work would be more highly valued if it were more widely and better known. The hearts of our people are right. If they could only be brought to realize the need and the opportunity of the Church in our Canadian Field not only \$100,000 or \$200,000, but all the men and all the money required would be freely contributed, in order to give our Church her rightful place among the religious forces that are engaged in shaping our young national life.

THE PRINCE RUPERT COAST MISSION

Beginnings. The Prince Rupert Coast Mission was begun in a small way by the Rev. W. F. Rushbrook when he was stationed at Port Essington during the construction period of the Grand Trunk Pacific Railway—1907-1912. Through the generosity of the Woman's Auxiliary he was supplied with a tiny gasoline launch and with this visited many of the camps on the railway right of way along the coast and up the Skeena River. It was soon seen that this launch was not large enough, as Mr. Rushbrook was most anxious to visit the few settlers then living on Porcher Island and there was very rough water to be crossed. To reach this island some distance off from the coast, a contract was given for the building of the Northern Cross. The Bishop went forward in faith, and in time through the kind assistance of the Woman's Auxiliary and the British Columbia Church Aid Society, and also a lady in England, the launch was at last paid for. As the work extended it was deemed advisable to secure another clergyman and another launch to assist in the coast work. So in 1914, Mr. Jas. Gillett, who as a Newfoundlander was accustomed to the seacoast, was ordained by the Bishop and began his work with a hired launch on Porcher Island and ports adjacent. In 1915 the Western Hope was built especially for this mission, the same kind lady in England giving £50 as a beginning, and the Woman's Auxiliary of different eastern dioceses adding from time to time a donation towards this object. These two launches, the Northern Cross and the Western Hope, with their most capable skippers, Rev. W. F. Rushbrook and Rev. Jas. Gillett,

are helping to carry the Gospel of Hope to the many settlers scattered along the Coast or living on the islands of the Pacific adjacent to the coast—"the sentinels of the West."

The Northern Cross. The Northern Cross, built in Vancouver, B.C., for the Synod of the diocese of Caledonia, after a successful trial trip left her moorings on October 5th, 1912, for her field of work on the far north-west coast of Canada. The facts that the Northern Cross has never been beaten for speed by any boat of her class, and that she is considered all round the finest cruiser in the North, give no little pleasure to those navigating her. The crew consists of an engineer upon whom devolves also much of the work of keeping the boat shipshape and clean. The navigating, cooking, and mission work proper is undertaken by the missionary besides assisting with the painting, scrubbing, etc.

The total cost of operating the Northern Cross for one year is about three thousand three hundred dollars. This includes the stipends of the missionary and engineer, the upkeep, running expenses, and insurance. This is a modest sum when one considers the work regularly covered. At the present time the Northern Cross covers about eight hundred miles a month and averages sixteen regular services in the same time; besides numberless visits to lighthouses, mining and fishing camps, settlers, etc. The families at the regular stations are also visited.

A Varied Work. A description of some of the work might give the uninitiated a better idea of the necessity and extent of the mission.

The first important mining camp to be visited is Surf Inlet. This is situated in the interior of the north end of Princess Royal Island and is approached from the West coast through the Surf Inlet, a narrow channel about thirteen miles long. It is a well-tested gold prospect. During the recent summers there have been two camps here, one, the construction camp on the seaboard, where were about 120 men, the other the development camp of about ninety men at the mines. Services are held here regularly on the Wednesday or Thursday evening before the third Sunday.

The nearest habitation to Surf Inlet is Wark Island Cannery, distant sixty miles. It operates only during the summer months. Ten or twelve miles to the south of this is Swanson Bay with its important pulp and lumber mills, which began operations last summer after standing idle for some years. During the summer months services are held here Friday evenings to enable the missionary to reach Lowe Inlet, sixty miles north, for Sunday morning. At this Cannery are congregated most of the Kitkatla tribe of Indians during salmon fishing.

A Typical Week. If tides are favourable, directly after service at Lowe Inlet we leave for the Skeena and Port Essington, a run of 55 miles. If the tide is falling we stop at Claxton, where on a summer Sunday night we are always sure of a packed church, Indians and whites.

On Monday evening, evening prayer is held in the Spiller River District. On Tuesday we call at Elliott

Island; and, weather permitting, Lawyer Island and Holland Rock lighthouses, and in the evening make Prince Rupert.

Wednesday is spent in laying in stores and fuel, and letter-writing.

In fall or winter if the weather is good we leave Thursday morning for the north, if there are five Sundays in the month, for Stewart, a run of 120 miles. This run usually takes two days as we call at the various lighthouses en route.

Over the night, if possible, we lie in Winter Harbour, Pearse Island. A small but one of the loneliest, loveliest, safest harbours imaginable, where in season one never wants for a wild goose or duck or crabs, the finest on the coast, or flounders. Here I also had two quite exciting experiences with black bears. With an early start, it is light here in summer at 2:30, and I have often seen the run rise, we arrive in Stewart in the early afternoon. It is a ten-hour run from Winter Harbour. The above furnishes a good idea of a typical week's work. Many other places are visited and new points are continually being opened up.

Christ-like Ministry. How is the missionary received? Generally speaking, he has the kindest reception everywhere he goes. Men have not only been willing to hear, but have not been slow to acknowledge the blessing brought to them, spiritually, socially, and through the medium of good literature.

Some of the happiest hours of my life are those spent in some camp where for hours after service the boys will sing hymns. Or in some isolated settler's cabin, where

the evening is spent hymn-singing, ending up with a "few verses" and a prayer. The parlours of the city, songless, godless (so far as one can see or hear His name is never mentioned except as a slip of the tongue, which calls for an apology to the cloth), pall on one and he finds himself longing for the rough, the often ignorant and wicked, but the natural, and in many instances, the genuinely Christian.

In one camp where about fifty men were present, we sang after the sermon that child's hymn, "Jesus Loves Me," chosen by one of the men, and a favourite with men generally. They started off lustily, in the second verse only a few voices joined, the chorus was sung almost as a solo by a visitor and there were tears in his voice. The last verse picked up a bit, but after the final prayer some of the men bolted. The visitor afterwards said to me, *that was a service*: it sent the men away to think and to their knees.

CHURCH CAMP MISSION

God has in a signal way vouchsafed the Mission a large measure of success and blessing. Camp missionaries from coast to coast have visited construction, lumber and mining camps; they have worked valiantly amid physical dangers, often alone and unprotected. They have unwearingly translated the Gospel to strange men living in strange places. Surely this work is a near approach to that done by the Disciples, when the Master sent them forth by two's to proclaim "That the Kingdom of God is come nigh unto you." A brief review of its work will indicate its variety and importance.

In Algoma a theological student, with headquarters at North Bay, missioned the camps on the C.N.R. construction. A large percentage were foreigners, but his earnest perseverance overcame the difficulties, and he made many friends among the "boys." Calgary diocese usually has the largest contingent of Camp missionaries. The representative of the Mission had headquarters at Rocky Mountain House, a small settlement where the Church is just being established, and where he held welcome services every two weeks. From that base he touched the outlying camps—mining and construction. He says:

"The reception in the camps was, on the whole, exceedingly good, for, while the men make no profession of religion, yet they are always prepared to give a man a hearing, and generally seemed to appreciate the singing and a straight talk. . . In many cases immediately after the meeting was over men would come up and ask in very plain and outspoken language, questions on religious matters, the favourite question being, 'Say, Parson, what are your ideas on Hell fire?' and this would give me just the opportunity for a quiet talk and personal work. The distance from my headquarters to the Brazeau Mines was ten miles, and there were altogether about 1,000 men of all nationalities in the camps. In one camp of 160 men there were twenty-four different nationalities represented, and the only way to get a service was to pick out a few of the English-speaking men, and commence singing in the open-air outside of the tents. Soon others gathered round, and although some may not have understood, others joined heartily in the singing and

seemed to drink in every word of the talk and thoroughly appreciated the service. At the mines I found quite a different type of man working. They were about ninety in number, mostly out from the Old Country, and the camp, unlike the construction camps, was splendidly clean, and situated right up in the mountains. These men living in entire isolation, just love something in the form of singing to break the monotony. They were mostly fellows who had had religious training in the homes, and could, therefore, fully appreciate a religious service, and it did me good to hear them joining so heartily in the singing of the hymns."

A unique work has been carried on by another Church camp worker, among the labourers on the great irrigation work of the C.P.R. east of Calgary. He carried a violin to all the camps, and "me and my violin" were always welcome guests. This "Sky Pilot" with his violin and faithful preaching, brought music from the bosom of many a lonely boy. He says:

An Uphill Fight. "Altogether there would be nearly 2,000 men engaged in the task of irrigating this dry and thirsty land. I sallied forth on circular journeys, returning every ten days or so for fresh supplies of literature. It was my aim to touch as many camps as possible during the day, and to spend the night in one where there were good prospects of holding a service, although this was not always possible. Sometimes, owing to the long distances between camp and camp, one would arrive too late, or it might be that the only camp within reach contained too few English-speaking men, but the aim, "a service every night," was never lost sight of." Books, magazines,

and newspapers were distributed all along the line, as also were tracts and portions of scripture, and it was the endeavour of the 'Parson' to preach Christ by word and deed at all times. A very little experience sufficed to bring one to the conclusion that these dwellers in camps were fighting an uphill fight with the odds all against them. Their lives in the main are hard and rough, their comforts few and far between, and while first impressions of the average 'bunch' are usually revolting ones, fuller experience draws one's sympathy irresistibly, for the faults and vices of these fellows are all on the surface, and are largely the direct and natural result of the unnatural lives which they lead. While, as a rule, they made the 'preacher' welcome, they generally fought shy of his religion as the cult of the rich, and the Church as a useless burden upon the workers. But withal there was a hungering for better things, a sub-conscious acquiescence in the parson's message, and a frank admission of past failure. I came to believe that moral cowardice was often the real cause of their affected contempt or indifference towards religion, for each man seemed to fear the sneer of his neighbour. It was always the hardest task to get the first dozen together for service, after that the others came readily.

The Power of Music. "The softer side of the 'boys' was soon revealed under the influence of music, and my old violin was a golden key to their goodwill. It was my constant companion in almost every camp I visited, for there was seldom any better instrument than a mouth organ to be heard, and camp life does become terribly dull and monotonous without music. I was never allowed

to sit for long in a bunk-house before some voice would enquire what I had in the case, or suggest more pointedly, 'What about a little music, Parson?' and the suggestion was generally endorsed unanimously. On my first journey I struck a very rough and dirty camp, and as I surveyed the various occupants of the bunk-house and heard their revolting blasphemy and filthy talk, it did seem that the task of preaching Christ here was a hopeless one. However, I tuned up and played a few airs, which soon attracted attention and appreciation, and one song after another was asked for. Gradually other men came in, until we had quite a good audience, but they were in no spirit to receive any 'religious dope,' being still rowdy and boisterous. They asked for rag-time, and the dancer of the camp rattled his feet on the boards till the air reeked with foul dust,—then others wanted to dance, and soon the bunk-house floor was crowded with clumsy couples who waltzed or two-stepped hilariously. Then they tired, and I played Shumann's 'Traumerei' with all the feeling at my command. The effect was wonderful. From uproar and energy we changed to silence, and peace! and as the last tones of the violin died away there was a subdued hum of satisfied approval. There was little rowdiness from this point, and the songs were now older ones,—the songs of home,—'Annie Laurie,' 'The Bonnie Banks o' Loch Lomond,' and similar undying favourites, and as they gruffly joined in these, the 'boys' seemed to soften under the influence of the tender memories of the past, and in a little while they were singing the good old hymns and expressing the desire to 'go right through the sheet.' As we broke up at last, long past the usual bedtime, a husky voice said, 'That's the best night we've

had yet,' to which the crowd heartily agreed, and the 'parson,' as he climbed up to share the eagerly proffered blankets of a young Swede, praised God for music, that marvellous Divine gift to man, with its universal power to soothe, to soften and to uplift."

Sick Visiting. In no place is the missionary more needed than in the hospitals. Although everything is done that is possible, the hospital always presents a gloomy appearance. The building is usually made up of logs and the interior, although clean, is rough and far from comforting. The boys who lie there from day to day, in their rough blankets, with hardly anything to read, and few to have a sympathetic talk with them, appreciate the visit of the 'Parson,' and when he goes away they give him a hearty invitation to 'Come again.' In time of sickness the wild spirit seems to fly away, and the boys talk of old times when they went to Church in the Old Country, or down East. This is the opportunity. The Camp Mission motto is, 'Let there be light,' and here is the working out of it.

Mr. Walter Barlow came to Canada with eleven years' experience of Navvy Mission work in England. At La Colle Falls, where the city of Prince Albert was generating power and light for the city, he has laboured faithfully and well. The Church Camp Mission work at this resident camp of 400 men was peculiar to itself, for as there were a dozen or more families, a day and Sunday School had to be started. A building fully equipped with school requirements was erected, and in the evenings the place was used as a recreation room, and on Sunday three services were held. Inside a few months the building

had to be enlarged twice to accommodate the needs of the work. Let us describe the work in his own words:

New Canadians. "We opened a day school where the children could receive an elementary education. This was composed of two Russians, two Galicians, four Norwegians, two Italians, four Indian children, two Americans, two Polish, one English. When the school first opened we had several children who had been living right outdoors all their lives, and although they were thirteen years of age had never seen inside a day school. The Russians, Galicians, Norwegians, and Italians did not understand a word of English. In six months' time they could read, write, etc., and speak fairly good English. The first half-hour was given up to prayer, Scripture lesson, and the Church catechism. The rest of the day to elementary teaching."

Another worker was engaged in tramping along the muskég country from the Pas to Thicket Portage, 186 miles, the route of the Hudson's Bay Railway. He says: One of the chief features of the work is the large foreign element. A very large percentage of the men are foreigners and most of these for about fifty miles are Russians or Galicians. The distribution of foreign reading matter seems but a small item, but still it is wonderful how much it is appreciated, and to those who can scarcely say more than, 'Good day Meester' in English, it means a lot to feel that they are not forgotten though pretty well benighted. Some poor Russians shouted and tried a 'step dance' in the mud and muskég when they found that I could give them a Russian "book," and kept on shouting, "Thank you, Meester," till I was nearly out of hearing.

The work among foreigners has been greatly helped by holding lantern services. One worker puts it this way.

Reaching the Foreigner. It is impossible for us to send into the camps a man who can speak all the languages. But there is one language which can be understood all over the world, and that is the language of Love. I discovered this on the very first Sunday which I spent in the work. On that day I could not hold a service, although I had walked twenty-seven miles. But I came into touch with some Russians who undoubtedly had received very little sympathy from those whom they understood to represent the great Canadian people. I had lost my way, missed the camp in the bush, and in speaking to my guide, a young Russian, I found from his broken English that it was possible to reach his heart by asking him about his country, his father, his mother, his brother, his sister and his girl. I found also that we had much in common in our religion; we worshipped the same Lord Jesus, we honoured the same Cross, we knelt at the same Lord's Table. . . . But it was found that we can do something in a practical way for the foreigner. How eagerly they sought and read the little Gospels printed in their own language; how they spelled out slowly the "Word of the Cross" (a little book showing Jesus as the Saviour they need), in their own tongue. But how could they enter into the services? By the universal language of the lantern slides. I wish that some of our "arm chair" Christians could have been present when one hundred and eighty men, nearly all Russians, sat intently gazing at the story of the Passion as presented by the lantern

slides. Who can tell what it may mean to these men to have had brought before them the "Old, Old Story" in clear, good pictures? And they did appreciate the presentation, too.

CHINESE AT THE COAST

The Problem. The problem of the Chinese in Canada is one of overwhelming importance to the future citizenship of the Canadian people. When we have English, Scotch, Irish and American immigrants entering our Dominion, we feel that they, severally, bring some contribution, which they can offer, to the future character of true Canadian citizenship. We realize that they can intermarry and settle down to play their part in the midst of us. They speak our language; they read our newspapers; their children attend our schools; and in a few years they insist on calling themselves "Canadians." But this is not the case with the Chinese who enter Canada--hence the problem.

They have their own secret and fraternal societies, their own separate schools, and publish their own Chinese newspapers. They are, as far as I can see, in no way subject to the authority of their Consul. The latter has no voice or authority as regards Chinese immigration, or the kind of immigrants.

The problem is still further intensified by the fact that 99 per cent. of the Chinese who have entered Canada are labourers, belonging to what is known in China as the "Coolie class." It is true many have risen in Canada to be merchants and students, but their number is few. It is owing to this that the labour party in Canada

resent the presence in Canada of so many Chinese. In many parts of British Columbia the Chinese and other Orientals are usurping the place of the white man in the logging, mining, fishing and fruit-growing districts.

The problem, therefore, of the Chinese in Canada is one which has many phases; political, economic, industrial, ethnological and religious.

Three Solutions. There are three possible solutions to this problem. One is the "German solution," the second is the "British solution," and the third is the "Super-national" or Christian solution. The German way is to "drive them into the sea." "Drive them into the sea." These words were used publicly in Vancouver by a prominent official. Not drive them into Alberta, because Alberta would drive them back; and not only so, but it would be a difficult matter driving them over the Rocky Mountains. "Drive them into the sea;" a carefully thought out method! The British blood in us rises up to say "NO!" "Hands off." "You allowed these Chinese to enter Canada; you took \$500 for a head-tax from each one of them; and now you wish to 'drive them into the sea'?"

The British way to solve this problem is the honest way. But it is too expensive, because it is honest! The British way is to say: "We will send all you 50,000 Chinese in Canada back to your homes in China; but we will pay the majority of you \$500.00 each for the re-fund on your head-tax, and also a third class passage on a C.P.R. boat back to China." The British way is honest, but too expensive. It cannot be done. It would cost over twenty-five million dollars.

The only other way of solving the problem is the super-national or Christian way. The Church should not be asked whether or not She is in favour of Oriental immigration. That is a political question. The question which the Church is asked to answer is this: "Now that we have allowed some fifty thousand Chinese to enter Canada, ought we or ought we not to do all in our power to lift them up and win them for Christ?" The Church in British Columbia has answered this question in the affirmative by forming the Provincial Board of Missions to Orientals in British Columbia.

A Fluctuating Population. One of the difficulties of this work is the fluctuating character of the Chinese population. If it were not for this, the Chinese Missions in Vancouver and Victoria would have been self-supporting long ago. During the last twelve years, over fifty Chinese in Victoria have been admitted into the full fellowship of the Church, but the majority have either returned to China, or drifted into other parts of Canada. At present there are some ten communicants in Victoria.

The same may be said of Vancouver. Over eighty-three have been converted, baptized and confirmed in the Chinese Mission in Vancouver during the last nineteen years. But at present there are only twenty-three on the Communicant list at the Georgia street Mission.

It is important to bear this difficulty in mind in order not to become impatient at the lack of self-support; and also to realize that the type of work needed is systematic, thorough and determined evangelistic effort.

Present Work. Three stations are at present occupied in British Columbia as follows:

Vancouver Mission. An important advance was made recently in the purchase of a new Mission House in Vancouver by the W.A. of the diocese of New Westminster. The downstairs will serve as a Mission Hall, and the upstairs as a residence for the Chinese Rector, Rev. Lem Yuen and his family. Mr. Lem Yuen is the first Chinese to be ordained to the priesthood in the Canadian Church. The property has also a cottage which serves as a residence for the lady missionary in charge. The Mission House will also be used as a day school, and a meeting place for Chinese Christians. But there is one thing that this Mission House will not serve the purpose of, and that is for evangelistic work. For this kind of work a hall is needed in the Chinese settlement. At present none of the three communions working with the Chinese in Vancouver has such a mission hall.

Victoria Work. This on a much smaller scale than the Vancouver work. But there is a regular day school with about thirty children, with the same number in the Sunday School.

Vernon Mission. A recent important advance has been the opening up of a new mission in the city of Vernon. After much waiting a hall has been rented with a Chinese catechist in charge. He is most keen on evangelistic work. There is also a night school for the study of English, to which W.A. ladies go in order to teach every night from Mondays to Fridays. On Sunday afternoon there is a Sunday School for children, and on Sunday evenings a preaching service in the Mission Hall.

Needs. A large plant is needed at Vancouver China-

town, which is the heart of the Chinese problem in British Columbia.

An urgent present need is money. It is most important that the superintendent should know at least a year ahead of time the amount of money which he can count upon for a certainty; and also a gradually increasing amount every two years, until the total income per annum will be sufficient to support and maintain ten well-equipped preaching halls in British Columbia.

Funds are needed for engaging a trained school teacher at Victoria, also for the training of a new student cate-christ. This means a new station opened up later on. The work is important and calls for the interest and support of the whole Church in Canada.

5.—JAPANESE IN CANADA

Japan in the Limelight. Japan at the present time is very much in the limelight. The Japanese population beginning with Southern California and working northward is as follows:

UNITED STATES

Los Angeles District.....	23,766
San Francisco District.....	50,770
Portland District.....	5,407
Seattle District.....	9,232
Total.....	89,171

CANADA

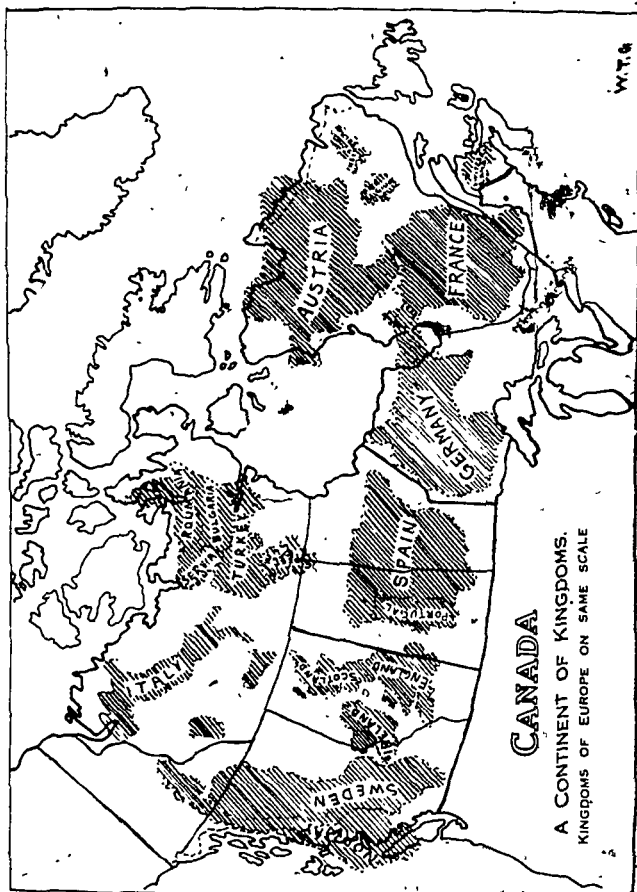
British Columbia.....	16,867
Alberta.....	375
Saskatchewan.....	147
Manitoba and Yukon.....	86
Total.....	17,475



COLUMBIA COAST MISSION BOAT "COLUMBIA"



THE CHURCH CAMP VISITS A FRONTIER TOWN



A CONTINENT OF KINGDOMS.
KINGDOMS OF EUROPE ON SAME SCALE

Some years ago there were hardly any Japanese women on this continent, but of late large numbers have come over as wives of those who were prospering in business, and now of the 106,646 mentioned above 27,541 are females. The Japanese population, is increasing rapidly.

As the Japanese on their part are showing a real desire to do the right thing, we Canadians as Christians should be more sympathetic and willing to help them obtain that which will be mutually beneficial.

What is the Church doing for this population of 17,475 which has come to us from the Orient? Very little so far. It is true that more is being done now than five years ago, but the annual allowance made by the M.S.C.C. and W.A. is only touching the fringe of the whole garment. Japan is bound to be for many years the guiding hand in the Far East. She at present imposes her will on China, Korea and Manchuria, and Siberia is practically held by her to keep back the bugaboo of Bolshevism. In spite of her mistakes, her influence in the first three countries has been constructive. How much better for herself and the world if she were Christian! If this be true, Canada should, whilst not neglecting the other countries in the Orient, endeavour to place more missionaries in Japan and see that the thousands of Japanese children born in Canada have the opportunity and privilege of being brought up as children of the Kingdom of God. The future of this British Columbia work amongst the Japanese lies with the children. It is a wonderful opportunity and will be lost if we wait too long. "Take this child and nurse him for me," said Pharaoh's daughter to whom the child Moses was given, and she handed him over to one of his own

people; who through God's guidance reared him to be the saviour of his people. As god-parents of these Japanese children it is our "part and duty" as churchmen and churchwomen "to see that these children be taught so soon as they shall be able to learn," and the right and proper way for this to be brought about is to follow the example of Pharaoh's daughter and call well fitted, spiritually minded, earnest Japanese Christian workers to train these Canadian born Japanese children, some of whom through God's help may become the saviours of their people both in British Columbia and across the Pacific.

Present Work. Only one mission so far is fully organized and that is in Vancouver. It is called the Holy Cross Mission, and is in charge of the Rev. Bernard Oana, who, with Mrs. Oana is doing a good work. Here we have a hall for meetings, a chapel, rooms suitable for night school, kindergarten and Sunday School, also a residence for Mr. Oana. A screen has just been completed which cuts the sanctuary off from the public hall, and most of the money was subscribed by the Japanese to build it.

The Forward Movement has provided the Holy Trinity Mission with a fine property on Third avenue west, Vancouver, but until \$3,000 is procured to make the necessary alterations to suit it to mission purposes, the work is confined to the old premises, which is cramped and unsanitary. There is therefore, as yet, no hall, no chapel and no club room for large young men's association. The work in this mission is fast growing, for the Church has the field practically to herself, and great things are

expected of her. It is hoped that the new building will be ready for occupation early in the new year. A Japanese worker is needed badly for this mission, and until one is provided it cannot be classed as fully organized.

A very earnest Japanese in the person of Mr. Z. Higashi, is here with his family, in St. Andrew's Mission, Prince Rupert. He is a splendid evangelist and visitor. He not only looks after the meetings and services in Prince Rupert but visits fourteen places in the neighbourhood of the Skeena river, looking after scattered Christians and enquirers and holding meetings at five of these places. Neither can this place be placed in the category of organized missions, for although there is a Japanese worker there is no proper suitable home for the Mission. There are now sixty-eight Japanese Christians in British Columbia, and of these, thirty-four are communicants.

6.—THE JEWS IN CANADA

There are tens of thousands of Jews in Canada, the latest figures giving a total population of nearly 130,000. The chief centres where our Church is now working for them are Montreal with a Jewish population of 60,000; Toronto with the next largest number, 40,000; Ottawa, Hamilton each 3,000, and Winnipeg, nearly 9,000. Taking the census figures, it is evident that outside the five cities now containing Anglican Missions, there are many thousands to whom we have not yet appealed. Among the places mentioned as having at least a few hundred professors of Judaism are Vancouver, with 1,000; Calgary, 641; St. John, 600; London, 569; Windsor, Ont., 305; Halifax, 266; Kingston, 234; Fort William, 267, and

Kitchener 225. The numbers in these centres are rapidly increasing. The Jewish work is therefore in a real sense a problem for our whole Canadian Church.

A Challenge. The divine order for Christian Missions is to the Jew first. Even St. Paul the missionary apostle, to the Gentiles, always went first to the Jews. The Jews always have played, and always will play, a great part religiously in the world. All nations have their Jewish problem. They are certainly a great problem for the Church, and we all need to quicken our zeal and interest in Jewish missions. The presence of the Jews in such large and growing numbers in our midst is a challenge to the Church in Canada. Do we realize that there are more Jews in Montreal than in Jerusalem? Their presence is a problem, and if not dealt with adequately, a menace. The Jews are clever. We find their children first in our school classes. They are unusually diligent in commerce, industry and thrift. Think of their growing influence. What will their power be in the next generation? The tendency among them is toward no religion. If we would protect our ideals we must use our opportunities. In our Church in Canada, in spite of inadequate equipment, real advances have been made. What has been accomplished is a promise of larger success in the future.

Reaching Jewish Women. Hospital visiting or private nursing has often led to real friendship with Jewish women; and kindly help at such a time will seldom be forgotten. A truly Christian neighbour is the best missionary. A Jewish mother in Toronto, sent for the first time to a Church summer camp, was helped there

by a Christian mother. On her return her comment was "Oh, she is a good woman; she was like a sister to me." Teaching busy Jewish mothers English in their own homes may keep them from losing touch with the souls of their children, and prove a blessing in the home. Most Jewish women have deep religious instincts which their religion fails to satisfy. Superficial work is useless; it is worth spending hours to get a point of contact with a single soul. Parochial co-operation in the cities where our Church is working is of the greatest importance in getting into sympathetic touch with Jewish families.

Jewish Children. The Jewish children are fascinating, keen, clever and inquisitive. They speak English and are not so prejudiced as their parents. They often coax the latter into allowing them to attend the Mission, and they form a sympathetic approach to the parents themselves. Sewing and cooking classes, Girl Guides, nature study, and various other activities are organized to interest, instruct and develop the children. Vacation Bible schools are held, which are much appreciated by the mothers as well as the children. They take a very keen interest in both Sunday School and lantern services. Scripture Union readings, lending libraries, and home work classes are all features of interest. While discipline is exercised, we seek that the friendly spirit of a Christian home should pervade the institutes. Our summer camps have proved the greatest blessing and provide splendid opportunities. We aim at teaching them Christianity positively, both by life and precept, while not discrediting more than is absolutely necessary the religion of their own people. We trust that when they are old enough

to appreciate the differences, the Holy Spirit will lead them, if they are sincerely seeking the truth, to see it and to make the sacrifices needed to publicly confess it. One of our older girls, working in a factory with Gentile girls, who spoke unkindly to her and used bad language, answered them: "You cannot love Jesus, when you speak like that." We find that the picture shows fascinate the children and have the very worst influence on their lives. Public school teachers and librarians in public libraries have excellent opportunities of influencing Jewish children, if they will only use them.

The Jewish Mission Sunday School is limited in that it can only reach the children in the immediate neighbourhood; but many Jewish children could be drawn to attend the nearest parish Sunday School. Workers have known instances where Jewish children had come in response to the clergyman's invitation, but had been "frozen out" by the attitude of other children. There is need of Christian parents teaching their children to show due respect and consideration to the Jewish children in their neighbourhood and community. Professed love of the heathen and contempt or abuse of the Jew are not consistent.

Hindrances. One often hears the statement that Missions to Jews constitute the hardest and most difficult work on earth, and that it needs the exercise of greater faith and patience than any other branch of missionary work. What are some of the reasons which militate against Jews becoming Christians? First is the hereditary prejudice of the Jew against the Church. From childhood the Jew is taught to believe that Messiah has not

yet come, and is instructed to pray daily for His coming. From his earliest years, he drinks in the doctrine that Judaism and Christianity are essentially antagonistic, and that the latter is false. His education as a Jew involves the reception and fostering of sentiments hostile to the Lord Jesus Christ, and the gratuitous assumption that He was a pretender, who for assuming to be the Messiah, was condemned and put to death by the highest authority in Israel, the Grand Sanhedrin. The New Testament he looks upon as a book of Sin. And when to this hereditary prejudice, you add their intense pride of race, and their pride of religion, you can, in some measure, understand the difficulty of approach to them with the Christian religion.

Ignorance of Jews. A second difficulty is that a great many Jews do not know the religion they profess, and this holds true not only of the great multitude, but also of those, who in all other respects, have obtained a great knowledge and ability. They do not read the Talmud on which present Judaism rests. Many have but a superficial knowledge of Moses and the Psalms, and have probably never read the prophets. And if they know so little of the Old Testament, how much less are they acquainted with the writings of the New Testament? They remain in Judaism, which they have never known thoroughly, and repudiate Christianity, after which they have never inquired. When one knows that the leaders of the Jews use all efforts to misrepresent Christianity, and that they tell their people that the mere uttering of the name of Jesus hinders the acceptance of their prayers for forty days—then it is not strange that they drink

in prejudices against Christianity as it were. with their mother's milk, and fancy they must remain Jews.

Inconsistence of Christians. Then thirdly, the Jews find a great obstacle in the way of their conversion in the inconsistent lives of many Christians. "Let us confess with shame," says one writer, "that in all probability, the errors in doctrine and the errors in conduct, which the Jews have observed among the professors of Christianity, have tended as much as any other thing, to prejudice and harden them against the religion of Christ." We cannot be surprised that the Jews have contempt and hatred for Christianity, knowing it only as they have seen and felt it in eastern Europe—and, alas! in the streets of Montreal or Winnipeg, or other of our Canadian cities. The influence of the Rabbis and the prejudices of their education, close their eyes to every Christian book but one—the book of our profession and practice. Example comes before precept, is an old adage, and the effect of it must regulate our principle in dealing with a people like the Jews.

Indifference of Church People. Lastly, the greatest difficulty of all, in the judgment of some of our workers, is the indifference and prejudice of the average churchman. In order to break down this indifference on the part of our Church people, the following suggestions are made: (1) Make clear the folly of estimating the value of the work by the number of conversions; when England had a small population, men worked at her conversion for two hundred and fifty years; the Jews numbered fourteen millions, and had reasons for prejudice against Christianity which had no place in England in the days of

her heathendom; therefore, be patient; (2) prove to Church people that they cannot escape the influence of the Jew; not only Christianity, but every modern movement, social or philosophical, which is definitely anti-Christian, has originated from the brain of a Jew (Karl Marx and Spinoza are cases in point); (3) If possible, get a Hebrew Christian to tell the people how and why he became a Christian; (4) Give the Church people the names and work of a few of the Hebrew Christians, such as Bishop Hellmuth of Huron; Dr. Barnardo, the philanthropist; Sullivan, Rubenstein, Mendelssohn, the musicians; Edersheim, the author of the Life of Christ, and a host of names famous in their special walk in life.

Challenge to Develop the Work. These facts and reasons should stir all who love the Lord Jesus Christ, and all earnest and sincere members of our Church in Canada, to take a deeper interest, and to interest others in the great and important cause of our Canadian Mission to the Jews. *The reason for much of the indifference which exists is that our people do not know the real facts.* Also they have failed to realize the tremendous difficulties which stand in the way of our undertaking the duty which rests upon us all, of carrying the Gospel of Jesus Christ to God's ancient people. If we want effectually to present Christianity to these people, we must develop our resources and increase our mental and spiritual strength.

There never was a time more favourable for hopeful Christian effort among the Jews than at present. The remarkable events that are now taking place and the still more remarkable events that are impending as a

result of British influence in Palestine, are shaping themselves to fill out the prophetic sketch in reference to the Jews—their restoration and their conversion. There is, therefore, now such an awakening consciousness, national aspirations and national hope, that the Jewish heart is becoming plastic and more susceptible to spiritual influences. May the outcome be a greater vision for the Church at large, and a call to some of our workers to give themselves to the Lord's work in this important part of His vineyard.

A Parish Programme. In view of the primary importance of Jewish Missions, and further, in view of the present crisis in Jewish history and the urgent call to the Christian Church for aggressive work among the Jews, the following suggestions are offered to any centres where Jews are living:

(a) That Jews should be included in the house-to-house visitation by each parish.

(b) That Jews living in the parish should receive pastoral letters from time to time from the rector containing an appeal to search the Scriptures, and to read the New Testament.

(c) That Jews should be invited, together with other parishioners, to any special mission services or social gatherings which may be held.

(d) That sermons should be preached from time to time, either on the festivals of the Church, or on other suitable occasions, on the distinctive doctrines of the Christian Faith, and that Jews be asked to attend in the interest of truth.

(e) That Church members be educated to take a real and lively interest in the Jewish question, and that they be asked to pray and give and work for the conversion of the Jews.

(f) That prayer circles be organized in parishes on behalf of the Jews, meeting at least once a month, and wherever practical to invite a Jewish missionary to speak on his work.

PART TWO.—OUR WORK OVERSEAS.

CHAPTER IV.

THE NEW DAY IN MID-JAPAN

CANADIAN CHURCH WORK

The Church of England in Canada, working hand in hand with the English and American Episcopal Churches, has helped to establish a native Church, called the Sei Ko Kwai, or Holy Catholic Church, which was organized in 1887. Of this Church we read, "In the past nineteen years, its baptized members in real connection have increased one hundred and ten per cent., its actual communicants one hundred and twenty-five per cent., its contributions in money sevenfold, its self-supporting congregations eightfold, while its Japanese clergy have increased from forty-four to one hundred and twenty in the same time."

The work of our Canadian mission is confined to one of the seven dioceses of the Sei Ko Kwai, that of Mid-Japan, which has a total population of 7,000,000. This district comprises four prefectures, Aichi, Gifu, Nagano and Niigata, including the large island of Sado off the West Coast. The work in the two southern provinces was opened, in 1888, by the Rev. and Mrs. J. Cooper Robinson, and that in the northern part, in 1890, by the Rev. J. G. and Mrs. Waller. It was not until 1911 that the work of the Canadians was consolidated.

ed by the formation of the present diocese, which was followed, in 1912, by the consecration of the Rev. H. J. Hamilton as Bishop.

By examining the map, the reader will easily locate the centres of the present work—seven cities, varying in population from Nagoya with 600,000 to Takata with 30,000. Beginning near the Pacific on the south, we trace an irregular chain of places which extend northward to the Sea of Japan, namely, Toyohashi, Nagoya, Gifu, Matsumoto, Nagano, Takata and Niigata. The work of the missionaries is essentially evangelistic. The Home Board, the Missionary Society of the Church of England in Canada, is assisted in its work by the Woman's Auxiliary. The definite work of the women of the Church in behalf of Japan began in 1890, when the "Hospital of the Canadian W.A." at Nagano was completed and equipped. Owing to the rapid advance of medical science in Japan, this hospital had only a few years' existence. A most momentous step in the history of the Auxiliary was its decision, in 1911, to become responsible for all the work among the women and children in the Mission field.

Institutions. The Institutions of the diocese comprise the School for the Blind at Gifu, a Kindergarten Training School at Nagoya, St. Mary's Home at Matsumoto, and seven kindergartens. The School for the Blind has been in existence for more than twenty-five years, and has received recognition and help from the Educational Department and the Department of Home Affairs. In addition to providing regular instruction for over fifty pupils, the school is now preparing, at the request of the British and Foreign Bible Society, the Braille plates for the Japanese Revised New Testament.

At present there are thirty missionaries on the staff, eight married men and their wives, two unmarried men, and twelve unmarried women, the largest number in the history of the mission. From 1910 to 1920, there was no increase in the number of men. The number of women workers, in the same period, increased from seventeen to nineteen. The imperative need now is more reinforcements. The missionaries, in conference some time ago, decided that "to do our part in this field we should have in all twenty clergymen and forty single women. In order that the work now in hand may not suffer, the Bishop has been appealing for an immediate increase of five men and six women. Large sums of money are also required to put up missionary residences, kindergartens, and several other buildings necessary to meet the needs of the work.

In connection with the subject of reinforcements, it should be pointed out that the number enlisted and the number of "effectives" is quite different. Given a company of sixty missionaries, whose regular furlough comes after every five years of service, the missionaries on the field are reduced thus by one-fifth. This brings the number of the working force down to forty-eight. Inevitable cases of illness reduce the number again by three or four, leaving from the company of sixty, an effective working force of from forty to forty-five only. Attention should also be called to the fact that, without a sufficient number of missionaries, it is impossible to raise up and train native workers, who are essential to the evangelization of the people, and the establishment of a native Church on firm foundations.

The Bishop has well expressed the importance of the work in the following words: "If Christian Missions are

to aim at individuals, then there are 60,000,000 of such in Japan; if at nations, Japan is the key-stone of the non-Christian arch. Japan needs Christianity for her people's sake, for her own sake, and for the world's sake. Christianity alone can make her what she ought to be.

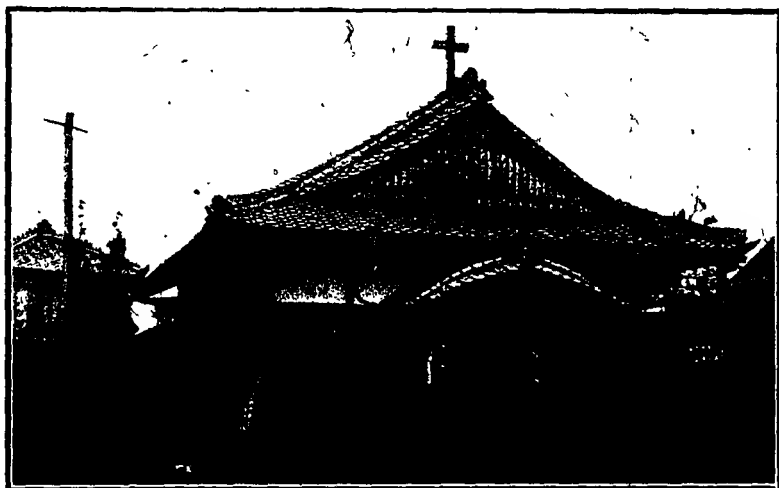
THE BISHOP'S REVIEW

The Staff. Our Canadian staff is now the largest in its history, the addition to it recently bringing our number up to a round thirty. We have had a very good health record in this Mission during thirty years of work. Our Japanese staff is smaller than it has been for some time, only twenty men and five women, whereas the ideal is supposed to be three Japanese workers to each foreigner. We lost three of our Japanese clergy by retirement or resignation, but gained three by ordination so our clergy have not changed in number, the decrease being among the unordained workers. This decrease in number together with increased grants from Canada and increased contributions from the Japanese congregations have enabled us to fit our Japanese salaries to some extent to the actual need, the average salary for our Japanese workers being twice what it was before the war. Living expenses went up to more than three times what they were but will ultimately, we hope, come down to only twice as much. Contributions from the Japanese congregations towards pastorate funds are now four times what they were before the war, and promise a good advance next year.

Religious Spirit. Japan has reached the height of her commercial prosperity since the war and is

gradually returning to more normal conditions. She will never quite reach the old level I hope, as wages were too small and the scale of living was too low. Decrease in the great foreign demand for her silk and other commodities, and bountiful rice harvests have brought down both wages and prices to an appreciable extent. But the working classes will continue to use more and better food, more and better clothes than before the war, and that is as it ought to be. Whether it is that business depression is making people think of spiritual things or whether lack of money making opportunity is giving them more time for such things, I do not know, but Japan is certainly more religiously inclined than a few years ago. Our special meetings have been better attended than ever, and definite inquirers are more numerous. Our Christians are working better and giving more. This growth in religious spirit is not confined to Christianity, it is general. Buddhism has instituted "Salvation Armies" of its own. Bands of young men with flags and lanterns imitate Christian wayside preaching, and are even noisily interfering with Christian meetings. A new Shinto sect, the woman-founded Omoto Kyo, has come into existence and is gathering adherents by thousands all over the Empire. Religious zeal is better however than religious indifference, even though some of it may turn into active hostility to Christianity.

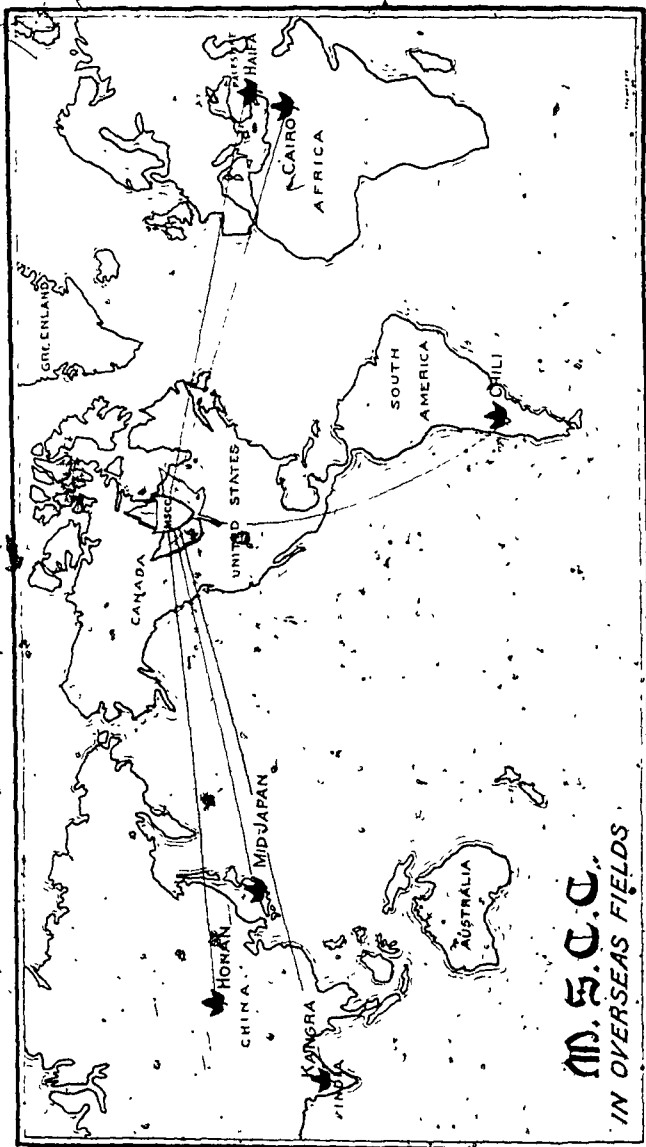
New Census. Japan took her first foreign-style census this year. Each house in the Empire had to report to special workers that day the number and names of all who had been present the previous midnight. The returns have all been made up and published and shew a



CHURCH OF THE ASCENSION, TOYOHASHI, JAPAN
 Designed and built largely by Japanese Christians



GROUP OF KINDERGARTEN CHILDREN IN JAPAN
 With Bishop and Mrs. Hamilton and Miss Young



slightly smaller population than had been estimated. Even so, there are 77 millions in greater Japan, of whom 55 millions are in Japan proper. Nagoya has a population of 430,000 within the city limits and 130,000 in the suburbs, and is the fifth city in Japan. Niigata, Mid-Japan's second city, has 92,000 and Toyohashi comes third with 65,000. Gifu, Matsumoto, Nagaoka, Nagano, Takata, and Ueda follow in this order. We have work in all of them. Mid-Japan has a total of nearly seven millions.

Testimony to Japan. Japan has come in for much adverse criticism lately on account of her conduct in Korea and China as well as on account of her business methods with foreign firms. I cannot say anything of these except from hearsay, but would like to give my personal testimony from 28 years in Japan, almost all the time away from treaty ports. There is no country in the world where life, person, and property are safer than they are in Japan, whether in the slums of the cities or the wilds of the mountains, and this is due not just to the laws and police of Japan, but to the fact that the Japanese are as a race honest and kindly. That is a very good thing for a nation to begin on, and added to that, there is an energy and a persistent industry and an ability that spell progress all round.

The Japanese are not perfect, they are human, but they are a good average. If they are that without Christianity, what promise do they not give if Christianity is brought to them by Christian words and Christian deeds?

(H. J. HAMILTON, Bishop).

RESULTS OF THE WAR

Shortage of Workers. About a year ago we had six native assistants in one district. To-day we have only three. The chief reasons for this are directly or indirectly, the increased cost of living, the flood of wealth that came into Japan, and the social unrest—all products of the war. When prices trebled, some yielded to the temptation to accept an offer of employment, where they would not be distracted with the problem of making both ends meet. We have had to try to get the Christian laymen themselves to help in the work more than before. And although we have not succeeded as much as we desire, still in at least two out-stations Christianity is apparently in a more flourishing condition than when those towns had resident pastors. In Nagano city also, although we are crippled by want of workers, there is much to make us thank God and take courage. Our services have lately been better attended than for years past, and though there have been only seventeen baptisms in this district this year, we have now thirty-four catechumens, or candidates for baptism, ten of whom have been received in the last month.

Improved Conditions. The financial depression which followed the war, and which looks as though it might continue for some years, has closed scores of factories and thrown thousands out of employment. The silver lining to the cloud is the great decrease in the riot of senseless extravagance that went on from about the middle of the war. And the commercial slump may lower the cost of living, which will be very welcome, especially to our hard-pressed assistants in Christian work. Rice is

already much lower than it was last spring, and although fuel and clothing show little change, and some articles of food have even risen in price, rice being regarded as the standard of food values in Eastern lands, there is hope that in another year, we shall be able to make income and expenditure meet more easily than they have for some years past.

Trade Unions. A strange development, strange when we think of old Japan, or Japan of even ten years ago, is the spirit of unionism which became manifest during the war, but has never been more prominent than in the present financial depression. The silk trade, the coal trade, oil, sugar, flour, match factories, cotton mills, brewers—all have their unions. Some are local, but many are national. Even the farmers are now combining in the attempt to raise the price of rice. And the favourite, almost the only method adopted by all trades to maintain or restore former high prices, is to limit entirely or stop production—which to an onlooker seems suicidal. It can only result in the foreign markets, which the Japanese all but monopolized during the war, being at once occupied again by foreign competitors. And then if Japanese manufacturers continue to refuse to manufacture, the home markets also must be supplied by foreigners—as indeed they gradually are.

World Sunday School Convention. The World's Sunday School Convention, which met in Tokyo, was spoken of by many as an epoch-making event. The great mass of foreign delegates came from Canada and from U.S.A. But even among these our Anglican Communion was all but unrepresented. The Convention

created a great sensation in Japan, and was for weeks a chief subject of newspaper and magazine articles. A large influential committee of the most prominent bankers, business and professional men of the Capital was formed to prepare for and entertain the delegates. The Emperor himself contributed yen 50,000 (\$25,000) towards the expenses. As the Tokyo hotels were unable to accommodate all the delegates, many were welcomed to the houses of rich and ancient private families of the capital. Each foreign delegate was supplied gratis with a pass, not only on Tokyo street cars, but on all railways. In fact, the delegates from abroad were not only pleased and astonished, but almost overwhelmed with Japanese hospitality. The chief criticism I heard from those attending the Convention was that so much time was taken up with feasts, excursions and entertainments provided wholesale by Government and people alike, that there was no time for investigation, illustration and discussion, which was the real business and purpose of the Convention. This is the more remarkable in that scarcely any of the Japanese Welcome Committee, or the hosts or entertainers are Christian, even in name. I mention the Sunday School Convention chiefly because all our Japanese pastors, and lay-assistants, as well as several lay-delegates from this district attended and later returned home full of enthusiasm, and in some cases, full of new ideas and ideals as to Sunday Schools, which we hope will bear fruit here.

Anglican General Synod. Ahead of the Sunday School Convention in time, but not in importance, was the meeting of our triennial General Synod, for the whole

Anglican Church in all Japan, in Kobe last April. The Synod was much the same as all such previous synods that I have attended, especially in three rather defective tendencies: 1. Lack of time for everything—committee work, motions, bills, discussions. An agenda that should occupy fully two weeks is attempted to be crowded into four days; 2. An intensely conservative spirit. Not only new ideas, but all suggested changes are scarcely given a hearing; 3. A few lay delegates of no theological training whatever, and with little actual experience of church affairs, talk on everything and all the time, never suspecting what a great nuisance they are making of themselves.

Evangelism. We had our spring and autumn special campaigns or missions as usual—daily services with addresses for non-Christians, and widely advertised. In the spring, Judge Fujita, of Yokohama, was our chief speaker. And he not only gave ten days of his time and labour free, but bore a large share of his travelling expenses. However, it was the series of meetings, lasting two weeks, that were of the greatest importance, and gave the largest apparent results. Mr. Cuthbertson, a young Englishman with four Japanese assistants, came bringing a tent with seats for seven hundred. There were daily meetings for prayer in the morning, street preaching in the afternoon, a children's meeting at 9 p.m. and another for adults at 7 p.m. Even from the neighbouring towns and villages people came to hear. We have reason to believe that much of the seed sown at that time has fallen on good ground. The local Christians raised a fund of over two hundred yen (\$100) to

help pay the expenses of the mission, and I have yet to hear of one who did not think the money well invested.

(J. G. WALLER.)

CITY CENTRES

"Trying to Help Mother." On taking a backward look upon our past year, fast closing in upon us in the great city of Nagoya, the Toronto of Japan, one is reminded of the little child who tried to "help mother"—but in the end her work was a woeful bungle of imperfections. "the grey unmatching the blue"—still she tried to "help!" One wonders if our Father, looking down upon that which has been attempted for Him in this far-away corner, does not see much of the same sort of bungling. Well for us that He sees the secret thoughts and can interpret one's best desires to "help" in any way in His great Harvest field! There have been ups and downs during the year. The spirit of unrest and anxious times, but in all these things, we can see the hand of God, who is working His purposes out day by day. Prayer is our refuge at all times, and so we may thank Him for the difficulties. Our women are a faithful band in this, our congregation, at St. James, led by Mrs. Hirose, who is still "carrying on," I am thankful to say. She is now in her 20th year of service, which is saying much for a Japanese, when stick-to-itiveness is not supposed to be their strong point.

Japan. W.A. Our senior women meet fortnightly, once in the month for prayer and Bible study, and once for needlework, or W.A. work of some kind. These little gatherings, besides being a spiritual strength to us

all, help to keep up a good spirit as one and another sometimes remarks, "How lonely it would be without our fujui-kwai" (women's meeting). At a recent semi-annual W.A. meeting our E.C.D. boxes were opened, which resulted in nearly \$17 collected. In one box, that of a poor woman, was found \$5 in coppers and small money, which shows they are not behind in their offerings. In all church appeals, too, it is the women's offerings that loom the largest. On Church furnishings or any other extras our W.A. women are to the fore each time. The younger women, too, are not far behind, and lend a hand when it is needed. The box collections go directly to the work in Formosa, one of our W.A. pledges.

A.Y.P.A. in Japan. Our younger women and girls are now all banded together in our Young Women's Society. A goodly number when all are gathered together, and herein lies one of our difficulties, to get a large gathering as often as we wish, as the students and teachers have their days and hours more than filled, each, in their own way, overworked. The students cram and the teachers are worn out with long and tedious hours. So, much of our real work is done among the twos and threes, and in some cases, one by one, which takes more time. We have to suit our conveniences to theirs, but in the end this individual work is often more productive of definite results than the larger meetings. Our list of some 3,000 young women and girls, exclusive of the nurses' class, are chiefly students in high schools, normal girls' commercial, and the sewing machine school.

The Fruits. From the latter, three have been baptized and two are catechumens, and from the normal school two have become earnest Christians, and several are apparently seriously thinking. They attend our Bible Class on Sunday mornings at 9 o'clock before our service, regularly (as school duties allow), and we trust will soon take a definite stand on the side of Christ. A Christian in this school is a great help to the girls. Her help and sympathy has a great influence among them, and cannot fail to do so. When, to use her own words, the desire of her heart is, "to purify the atmosphere of the school," and she has indeed changed things and now has the confidence of the head master. In two of our Primary Schools, Christian teachers have done much to help the Christian spirit among the children, and to break down prejudice, thus making it easier for the children to attend Sunday School. One of the teachers has been the means of bringing another teacher, first to "listen," and then after many days, to come to the decision "I must be a Christian, may I be prepared for baptism." After sowing the seed and watching and praying, and waiting week after week, indeed, for months in some cases, does any one know the joy that comes with this request. Will those who read pray for this teacher, and many like her, struggling to the lights against many odds. There are some six or seven women on our list who have definitely asked for baptism. Three have become catechumens, and all being well, we hope for their baptisms by Easter. In one or two cases, it is the opposing relatives that keep them back, so I would ask your prayer-help, for these especially.

Hospital Nurses Class. The hospital nurses' class, keeps up each week regularly, sixteen on our list, but as all cannot be off duty at the same time the class is divided, half attending one week the other half the next. Here again, it is a Christian head-nurse who is our greatest help in this work. She has just completed her 25th year in this hospital, so we are old friends. We are thankful for her fine, womanly character, and her Christian influence upon the under-nurses. No definite results as yet—more prayer is doubtless our greatest need. Four of the nurses who attended most regularly, and seemed most in earnest, have, within the last three years, passed away—rapid consumption in each case. If we may say, these are definite results. We have reason to believe they called upon "the name of the Lord" and so are "saved."

Women on Church Committees. As this closes, the reports of our congregational meeting has just come. One special note of interest is, two women are elected on our Church committee for the ensuing year, which is a step in the right direction; and the first time a woman has held such a prominent post in the history of our Church! May I ask your prayer-helps for these two women, that they may "make good" in their new responsibilities, and so commend this new departure, that we may always have one or two of our women to represent us in Church affairs. At our Christmas service there were forty women against five or six men. So it is only fair that a representative should be on the committee.

(RUTH M. TRENT.)

WORK WITH THE CHILDREN

Kindergartens Crowded. School work is pretty much the same year by year. It has as usual, however, been a very satisfactory year in Nagoya from most standpoints. The attendance in all the kindergartens has been well kept up—the fees higher than ever before yet the numbers in attendance keeping up to our fullest capacity. At one kindergarten there are 56 registered, and we have raised the fee to Yen 1.50 per month; (A yen is equal to 50 cents Canadian money); in another there are 50 children attending; at another, in the poorest neighbourhood there are 35 children crowded into those small rooms. There is an entrance fee as well, and all this helps materially the up-keep of the work. We know when we get the children we can give them something worth it all, and we are so glad to have the little ones daily with us, so that we can do our best to prepare their young hearts for the reception of the seeds of Truth and Life that are taught them morning by morning. "Here a little and there a little," "line upon line." We invited our Japanese minister, who is in charge of St. John's Church, to come to address the parents who were in attendance at the kindergarten closing, just before Christmas, and he was astonished at the number of texts the children could recite, often clearly explaining the meaning and making simple application of the same when the teacher suggested their doing so.

Graduates "Make Good." This last autumn we had an alumni meeting, and a good many of those who graduated some years ago came to the meeting, and I was so pleased to find them so self-possessed and so delighted to

associate themselves with us again. It has come to my ears that many of those in all the higher schools here in the city, both girls and boys, who are recommended as very earnest pupils, and as having a real influence for good among their fellow students, are graduates of our kindergarten.

Testimony. Two young ladies called this morning to see me, it being a holiday. They had attended the kindergarten nine years ago, and, in talking over their various experiences at different stages of their school life, they readily acknowledged the great blessing the two years at the kindergarten had been to each of them. One of the young women, who is the eldest of quite a large family of children, five of whom have passed through the kindergarten, said, "We still have another one to come, my youngest brother. He will be sent to you in the spring." That family is certainly being leavened with the gospel of Jesus Christ. Prayer, too, is very precious to many of those who have been with us in their childhood, so I feel encouraged about them, and we work on in faith, believing there will be a harvest time some time in the near future. The mothers are becoming more and more appreciative, and when we have a mother's meeting they listen with real interest to the religious teaching which we give. They are beginning to realize that it is the one thing most needful in the education of the young.

Sunday Schools.—The children's work is the same joy as ever! We have in all three schools, or rather two Sunday Schools and one "Tuesday School," the latter held in a Christian house after school hours. The Sunday School

Convention, held in Tokyo was an awakener to many. I think the public school teachers especially had their minds enlightened as to the importance of the Sunday School. There is a big public school just across the road from us, and lately we have had crowds of children coming from there to our Tuesday afternoon "Sunday" School. Some lively big boys that were a great handful to manage at first are getting quite into the spirit of the Sunday School and are showing themselves eager to know God, and to learn how to please Him. I have the largest boys in my class, sometimes as many as forty in attendance, ages ranging from eleven years to thirteen years. The text they seem to like the best, and to repeat oftenest is: "This is life eternal to know Thee, the only true God, and Jesus Christ whom Thou hast sent." The stories they often refer to are that of the Roman centurion coming to Christ; begging for the healing of his servant who was ill, and of the Wise men from the East being guided by a star and coming in search of the new born King. They all like to sing, and they very quickly learn a hymn so they get a good deal of teaching through the hymns. The kindergarten teachers do a lot of Sunday School-work, not only on Sunday but other days in the week, whenever and wherever they can get the children together. It is all going to bear fruit some day. Good results are sure to come, so we work in faith and hope.

Training Teachers. The Training School this year passed a class of four graduates in June. Only one new pupil came in in the spring. She was one of the brightest of young women, and during the four months it was

my pleasure to teach her she promised to be a great success. But, unfortunately, she was taken ill in October and within three weeks death claimed her. She was a dear, earnest Christian, and we are sure she is better off where she is, but we had hoped to have the joy of teaching her and the benefit of her fine personality in the school. "Man proposes but God disposes." His ways are hard to understand sometimes, but we know He never makes mistakes. Of the four girls who entered the Training School two years ago one dropped out last summer, so there are only three being taught at the present time. They hope to graduate in the spring. There is a talk of three or four more coming in the spring. I hope there may be a good sized class because three of our teachers have got married during the past year, and one has been laid aside since the summer with some nervous affliction, so those in actual service are becoming too few. There are the Gifu, Matsumoto and Toyohashi kindergartens to keep supplied with teachers besides the three kindergartens here.

Besides the work in the schools I have young people coming from time to time for definite Christian teaching. It is a great joy when one sees the individuals being brought to the feet of our Lord Who is ever watching and waiting to receive. There are the ones and the twos who come from time to time and one rejoices beyond measure when we know that they are found of Him. Two young women were baptized the Sunday before Christmas, and I never saw two young people happier in their faith. Then, too, this autumn some who had grown cold and indifferent have returned and are attending church regularly, and are expressing

their joy at having been sought after and at having been restored to the fold again. Words of thanksgiving and praise are constantly on their lips, and one rejoices with them because of God's gracious goodness.

(MARGARET M. YOUNG.)

WORK IN CITY CENTRES

Opposition. Inazawa, with a population of 12,000, is seven miles from Nagoya by rail. Mr. Hamada, a man of over sixty years, is in charge here and probably a more difficult place in many respects could not be found. The people, as a rule, are bigoted Buddhists, very ignorant and conservative. The town is not progressive, so that the more active and enterprising young people all go away, and those who stay don't like to be disturbed in their old-fashioned ways. There are at present about a dozen men, of middle age or above, and two, or three women who come regularly for Christian instruction. Most of them at least seem to be convinced of the truth of what they hear but have not yet got courage to put away idols out of their houses, and definitely break away from Buddhism.

Early this year the Buddhists evidently began to fear that Christianity was making progress, and some consultations were held at one of the temples. Shortly afterwards Hamada's house was set on fire, but the fire did not burn, although it was started in a favourable place. When people heard what had been attempted, and saw how the fire had gone out after burning just a little of the dry wood which would naturally be expected to burn rapidly, they said that God must have protected

His servants, and that it was useless to try to harm them. There was a police investigation and one or two suspected people were arrested but nothing further has been heard about the matter. Prayer is requested for this place and for guidance in commencing work for women, which my daughter hopes to do shortly.

Baptisms. Ichinomiya is the next place, eleven miles from Nagoya. Two persons have just been baptized. One of them is a woman who has been under instruction, more or less, for several years, but until lately did not seem very earnest and whose husband did not approve of her becoming a Christian. When, however, she finally decided that she must be baptized, and told her husband so, he quite readily consented, and is himself now reading the Bible, so we hope he also is "not far from the kingdom of God."

The other person baptized here is a young man whose attention was attracted by street preaching, some two years ago. He soon decided to be a Christian, but when he told his widowed mother she besought him with tears not to forsake the faith of his fathers, and sent for his cousin, who is a Buddhist priest, to exhort him. This made him hesitate for a while, but the testimony of the first man baptized at Ichinomiya when he was leaving the place a few months ago, made the young man feel that he must confess Christ in baptism, come what might. He has been a regular attendant at the church services for over a year and seems to be very clear and bright in his faith.

Two Workers for One Million! Gifu city is a place of nearly 60,000 souls, and the capital of Gifu province

with a population of over a million. Miss Archer and I are the only missionaries of the M.S.C.C. in this province, and the only places where our Church has resident Japanese workers are Gifu and Ogaki, nine miles apart, with a combined population of nearly 100,000. The Presbyterians have a married couple at Gifu and a single lady at Ogaki, and are planning to increase their staff in the near future.

At Gifu, things seem to have gone on steadily during my absence. Mr. Okubo is proving himself a good worker. The outlook is encouraging. Mr. Okubo was made deacon in May, and as the congregation are providing a larger part of his stipend year by year, the prospect that he will be ordained priest as their pastor, seems to be fairly good. I have baptized four men, three women and one infant here. Two of the men and two of the women are students of the Blind School, and another of the men is a teacher in the same school, and is becoming an active worker in the Church.

Teaching in Government Schools. At the request of the principal, I am again teaching English for two hours a week in the Middle School, where there are over 600 boys. I only teach the fifth year boys with whom I am gradually becoming acquainted. I have also a Bible class for the teachers of English in the Principal's room after the classes on Friday mornings, to which four or five teachers come. It is impossible for all to come during school hours so I am thinking of having the class at my house in the evening with the hope of getting teachers from other schools also.

The Principal is a graduate of Yale, and the head



BLIND SCHOOL, GIFU, JAPAN
Blind pupils' at drill—Physical exercises

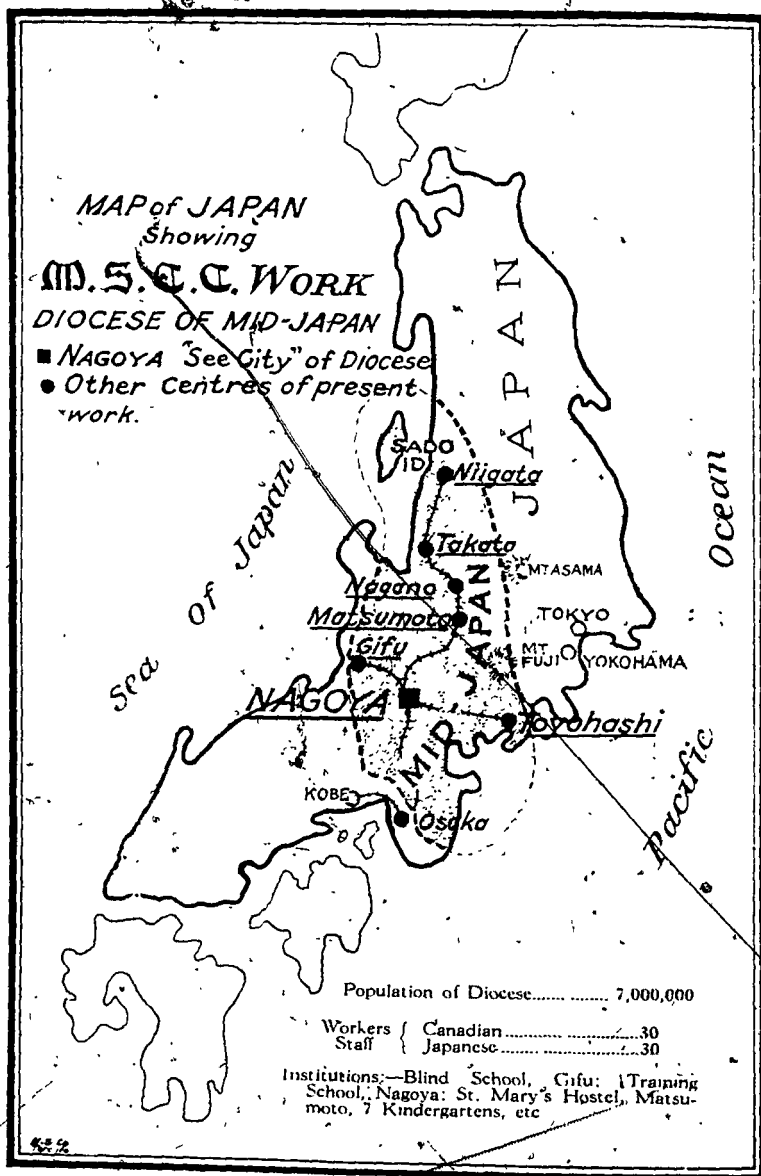


GROUP OF OUR WORKERS IN MID-JAPAN

BACK ROW—(Left to right)—Rev. Mr. Powles, Miss Bowman, Miss Florence Spencer, Rev. Mr. Waller, Bishop Hamilton, Rev. McQueen Baldwin, Rev. J. Cooper Robinson;

SECOND ROW—Miss Trent, Miss Baac, Miss Young, Miss Makeham, Miss Lennox, Miss Moss;

FRONT ROW—Rev. Mr. Gale, Mrs. Gale, Miss Archer, Mrs. Powles, Mrs. Baldwin, Mrs. Hamilton, Mrs. Waller. (on the ground in front), Rev. Victor Spencer, Miss Cecily Baldwin



teacher a graduate of the Imperial University, Tokyo. Two or three of the others are also university men, and seem interested in Bible study. I am dealing very plainly with these men, and trying to show them that Christ is what they need for their own souls and for their family life. The Principal's father is a Buddhist priest, I hear, and he was formerly the principal of a Buddhist school, so if he were to declare himself a Christian it would, in all probability, cause trouble in his family, and perhaps in the school also where Buddhist influence is strong. One constantly finds that family and official connections are a great hindrance to the public profession of Christianity.

Prayer Needed. In the city of Ogaki, with over 30,000 souls, I have as yet had no adult baptisms, but three children were baptized on a recent Sunday. One is the infant daughter of a doctor whose wife was in the Kindergarten Training School at Nagoya when my daughter was in charge of it, and afterwards taught in the kindergarten at Gifu, where she met her husband. If they remain in Ogaki this young couple ought to be a great help to the congregation.

Ogaki, also, almost as much as Inazawa, is dominated by Buddhism, and the opposition to our work, though not open, is strong, constant and persistent. The catechist, Mr. Kodani, has just been made a deacon and the outlook seems to be as hopeful as I have known it, but this place, as well as the others, needs much prayer.

(J. COOPER ROBINSON.)

WORK IN THE OUT-STATIONS

Using Japanese Evangelists. Since coming to Nagano I have been more especially engaged in work in the out-stations, leaving Mr. Waller and the Japanese pastor to bear the greater part of the burden of the work here in Nagano city. My help was needed in the country parts for two long-established centres of work, usually worked by a Catechist living on the spot, were left without any resident workers because of the sad scarcity of Japanese helpers. Of course it is impossible fully to make use of opportunities in these out-stations when one's visits are infrequent and limited in duration, but by enlisting the active co-operation of the Christians themselves it is possible to do a good deal. It is a great pity, however, that one's country work must be handicapped by the shortage of funds for country itinerating. If funds were available for making more frequent and longer visits to the outlying parts more advantage could be taken of opportunities waiting to be used.

In my work at Inariyama, I have been fortunate in having, since the middle of May, the assistance of Takebuchi San, an earnest young man who has given up a good position in the telegraph department of the Post Office to engage in evangelistic work amongst his countrymen at the inadequate salary of only \$10.00 per month while working on probation. Takebuchi San, while young, and of course lacking in experience, is dead in earnest in trying to win souls, and chiefly through his efforts at Inariyama is in a very bright and promising condition. Of course there is room for improvement and need for much prayer. There are some lapsed

Christians and a few only lukewarm, but there is much real love and earnestness on the part of others, for which we are thankful to God Who has blessed the work and abundantly answered our prayers.

(VICTOR C. SPENCER)

Women and Factory Girls. I have a class of Primary School girls in the Church Sunday School, and an English and Bible Class once a week for some young school teachers and other girls. Some of these were members of Miss Bowman's classes last year, and two are preparing for baptism. I am to take over the women's work in Ichinomiya, an out-station where there are only seven or eight Christian women—the easiest out-station goes to the beginner of course! My teacher of last year, Kimata San, sister of one of our deacons, is with me, helping me with my Japanese lessons and talks, and she also teaches in the Sunday Schools and Children's Meetings. Of these latter we are opening as many as we can find rooms for in different parts of the city. At present there are three meetings during the week besides three schools on Sunday and one other has been closed temporarily for lack of a room. The young girls employed in the factories in Toyohashi have a holiday on the first and fifteenth of each month. Many of these girls live in the factory dormitories and have no homes in the city to go to. Recently we started a meeting at the Church to provide entertainments for them and keep them out of mischief. They live under hard conditions, many of them, and have great temptations to go wrong, so that anything that will give them a little outlook for a pleasanter, safer side of life must be of some

benefit to them. There are nearly one million factory-girls working in modern silk and cotton mills in Japan. They are greatly in need of Christian care and guidance.

(ADELAIDE F. MOSS.)

Christian Women and W.A. The work among Christian women has been carried on by the Japanese Bible-woman and myself. The women are few and very busy and for the most part rather uneducated, so that it is uphill work leading them. They have been very faithful in their W.A. work, and are giving more freely of time and means for the Church and for Missions. Last autumn also they joined with the young people, the kindergarten and the Sunday School connected with it, in contributing to the North China famine relief fund. They are unfortunately not yet keen about trying to lead other women into the kingdom. But that is probably due to their lack of daily nourishment from Bible reading and prayer. They seem to be more or less content to be groping in the dark, when a flood of light might be theirs for the seeking.

Student Openings. Having taught for a year in the High School I got in touch with the students and teachers, and several earnest inquirers is the result. Three students, and one teacher have become catechumens, and a public school teacher and two more young women are preparing for baptism. We hope four will be baptized at Christmas time. There is hope for the coming year as several are leading their friends. There is not a little petty persecution for some of these girls both at home and in the schools. A class of some fourteen girls from the

High School was broken up by opposition from the teachers, but we are thankful to say that four have come back, and we still hope to get others back with the New Year.

Here a little, and there a little, we sow seeds, though when the year's work is brought in review before us, the results may seem very meagre. Change is the condition here. So few can seek for any length of time consecutively. Looking for lost souls in Japan is like following them through a labyrinth, and they are not often found in a day. It is ours to be the instruments in God's Hand as He searches them out. Will you pray that we Japanese and Canadians each may be spirit-filled instruments, and so yielded to His guidance that we may help, not hinder, in the great undertaking?

(NORA BOWMAN.)

Young Men's Bible Classes. Apart from language study, this is the only duty I have maintained with any regularity. At the request of the Bishop, I have, throughout the year, by the aid of the Reverend T. T. Murakata as interpreter, conducted a weekly Bible Class at Ichinomiya, twelve miles from Nagoya, with a group of young men of the shop-keeping class. My class consists of eleven persons, but they are seldom all present. We studied first the Sermon on the Mount, with a view to showing these young men the nature of the ethical teaching of Jesus. We are now following this up by a study of Our Blessed Saviour's Passion, Death, and Resurrection, as recorded by St. John, in the hope of convincing these young men of the Divine Character and Authority of Jesus Christ, and of their own need to

identify themselves with Him, through His Church. I very much regret to have to add that none of them have as yet entered the regular Catechumenate, to prepare for Holy Baptism. May I ask for the prayers of those who read this, on their behalf, and mine?

(HOLLIS COREY.)

Inquirers' Classes--This year has been outstanding in a number of ways. At the same time we have to report first of all that we have this year, as in previous years, enjoyed very good health and God has taken care of us in a wonderful way. Takata is not the easiest place to live in, and yet it is a pleasant place despite its difficulties and drawbacks.

There has been a decided increase in the number of inquirers during the past year. This has been very noticeable. As is usual not all came with the idea of studying Christianity, but at the same time there has been a good number of inquirers of the right spirit. At the present time both Mr. Negishi and I have our time completely allotted out to meet the needs of teaching those who are asking for definite teaching. Teaching in classes is a difficult thing, as there are so many differences in education and background of religious knowledge. Many inquirers have read considerably before coming to the Church at all and these must be put in classes by themselves. Then there are those who come with certain fixed prejudices and these have to be given a talk to themselves. All this takes time and much preparation; but we are so thankful that it is asked of us.

New Villages. In last year's report I mentioned

that we had begun a plan to canvass thoroughly all the villages in the three counties at this end of Niigata. We have kept strictly to our purpose, and every month sees us out at some fresh place putting the invitations into each house, and preaching wherever we can get a number to listen to us. Of course, if it is the right time of the day we never fail to get a crowd of hearers.

Street Preaching. Street preaching of a steady, systematic nature has claimed our evenings during the past year. Tuesday evening was given to Takata, where we marked out certain good positions for preaching, and everywhere we had good crowds and good hearings. A favourite place for preaching is in front of the hot bath, for the people can sit in the bath and listen, then when they come out they are feeling good, and will stay on and listen attentively. I think I know almost every bath in town now, and they are not a few.

The results of this continued preaching we have attempted to gather up in a ten-day Mission during the month of October. We enlisted the aid of the Japanese Tent Mission Band, and from October 5th to 15th, we had preachings every night. As this was a rather big undertaking we co-operated with the local Methodist Church, with the result that not only have we Christians received a special blessing ourselves, but it has been one step towards a better understanding between the two Communions. This is much needed. Altogether some 47 inquirers signed cards to come to our Church, and of these a large number are already receiving definite teaching. This has been the great outstanding feature of the year's work. Our expectations were justified,

for of those who signed resolution cards, the majority had been in contact with the Church for some time but had never made a real decision, while many others had been influenced by our street preachings and, at the Mission, came to decision. Now we must work hard to bring them safely to Christ, and I trust you will remember this special responsibility now and again in your prayers.

Continuation Forward Movement. During this present year we have been attempting a Forward Movement, and so far the Holy Spirit has aided us unceasingly. In Takata and Naoetsu our Baptisms will, I trust, this year greatly outnumber last year's. Not only is that true, but there is a far healthier spirit of enthusiasm abroad which one can feel vibrating in the Churches. We thank God for it! We pray He will grant us that objective most of all. As far as finances go we have done much better this year than last, and our own little Takata church has been able to meet many obligations which last year it had to lay upon the Society. The work among women here is just as flourishing as the work among the men. We hope to have a W.A. worker here permanently some time, but in the meantime my wife is attempting to do what she can among the married women and the High School girls. So far her efforts have been wonderfully blest. We are trying now to make a special class for Army officers' wives. The attitude of the Army is largely changing in regard to many things, and one of these is its attitude to Christianity. Now the soldiers, rank and file, are allowed to take Bibles into barracks, and the desire of the government is to foster religion of some sort among the men. This will be a new opening for us.

At present most of the soldiers are away in Siberia, so their wives have a little more leisure.

(P. S. C. POWLES.)

INSTITUTIONAL WORK

St. Mary's Hostel. Have only been in Matsumoto a few weeks and am only beginning to get settled into the work in connection with St. Mary's Hostel for Girls here. The kindergarten and all the work growing out of it is my special charge. We have two kindergarten teachers and thirty pupils. Besides visiting the kindergarten, I visit the mothers of the children, help in the Mothers' Meetings and Meetings for Graduates and teach in three of the Children's Meetings, that our kindergarten teachers carry on. Am also training the Christian girls here in the Hostel, in Sunday School work, and teach the lesson to them during the week. They help in the Sunday School we have in the house on Sunday mornings. Over sixty children attend it. We have good attendance at all our meetings and the children are earnest and attentive. Besides this work I help with the church work and teaching of those who want to be taught. Last year I was in Nagoya and most of my time had to be spent in language study, but am thankful to say I completed the required course and finished examinations in July. There is still a great deal of studying to do before I shall be in any way efficient, but it is a great joy to me to be able to teach so many little ones every week. Pray that the seed sown in these young hearts may bring forth fruit with Life Everlasting.

(IRENE L. ISAAC.)

New Fields—New Needs. I arrived in Japan in March after a voyage of a few glorious days followed by some of the stormiest days in the history of the C.P.R. "Monteagle," to find post office strikes and street car strikes quite the order of the day, and a general spirit of "Get Money!" very prevalent. I was sorry to leave the province of Echigo, and the possibility of occasional visits to my old stations, but a two months' stay in Ueda has shown me the very large field of work and the dire need of a woman worker who will not get up and leave after a short time. I should like to have a chance to build some kind of Sunday School foundation here. I need a good helper in the house, and good earnest helpers in Sunday School work. I don't know where they are to come from.

Please pray that God will give the help needed and grace, and a more understanding sympathy to the workers in Ueda and the outlying districts. Please pray that God will put into our hearts the things that we should do and say to promote His Glory.

(F. A. SPENCER.)

japan's Doors Open. In looking back upon the past year the great event which stands out in the Christian movement in Japan is the Eighth World's Sunday School Convention. About 2000 Japanese came from all parts of Japan and about 1000 foreigners, representing in all thirty-two nations, attended all the meetings of the Convention. This Convention, with the enthusiastic approval and support which it received from the leaders of Japan, has opened a door, wide and effectual, for Christian work amongst the young people of Japan,

and has made the Sunday School a highly respected institution. It has, therefore, laid great and new responsibility upon the Church here, and the Boards at home.

In education, as well as in political and business circles, this has been a stormy year. Prices soared and soared till the one absorbing topic was salaries! These went up ten per cent., then twenty per cent., then fifty per cent., then one hundred per cent., and over and all in one year! Principals were in despair, and the mission schools were severely handicapped because of their inability to keep pace with the rapid rise. Consequently the mission schools have lost many of their teachers, and have had great difficulty in keeping up their staffs. On the other hand, the great business prosperity of the country which sent prices flying so high, also sent great numbers of girls into the schools all over the country, so that every mission school is filled to its utmost capacity. Over 300 applied here and took the entrance examinations but only 150 could possibly be admitted. So, in spite of the great difficulty of financing the school and keeping up the staff, there is an excellent spirit in the school both amongst girls and teachers.

Christian Graduates. This year's graduating class at the Girl's School Osaka, was one of the best we have had. Out of a class of 36, no less than 33 were Christians and most of them very keen. With a splendid "esprit de corps" and an eager desire to win others for Christ, the strong influence of this class was felt all through the school. Through the year one teacher and many girls were converted, four of the graduating class were confirmed, and there were a good number of

baptisms. In fact there was great encouragement in all the spiritual work of the school, and on Advent Sunday last week we had the joy of seeing nine of our girls definitely decided for Christ. Many professions are rapidly being opened to girls in Japan so that of our graduating class one entered the Medical College, one the Dental School, several went in for training as teachers, and others went into banks and offices. About half remain at home to learn sewing and house-keeping. There is also a great field for social work in Japan. Any such work, no matter on how small a scale, reaches the hearts of the people at once and inclines them to give a sympathetic and cordial hearing to the gospel message.

(LORETTA L. SHAW.)

THE LEAVEN WORKING

So though the progress seems slow, with only a few added to the churches each year, the leaven is working and Japan is moving slowly but surely toward the Kingdom. At any time we may see a sudden break and a great forward movement. What is needed is victorious prayer that will make the Christians of Japan a mighty witnessing force, an overcoming army to break down the strongholds of tradition, of prejudice, of materialism and sin.

CHAPTER V.

THE OPEN DOOR IN CHINA

OUR WORK IN HONAN

Not often does a Church through its Society receive such a pressing invitation or such a clear call to "come over and help us" as that received by the Church of England in Canada to begin mission work in China. In April, 1907, the Conference of the Anglican Communion in China and Hongkong, meeting in Shanghai, passed the following resolution:

"That this Conference of the whole Anglican Communion in China appeals to the Church of England in Canada to join in the extension of Christ's Kingdom in this land, by sending a Bishop and clergy to undertake work in one of the Provinces in which there is at present no missionary work of this Communion."

The above resolution was greatly strengthened by the following paragraph, also included in the report:

"A Mission from the Canadian Church would be welcomed by us all, both as greatly increasing our working forces, and also as introducing into our midst another independent Church of our Communion, whose missionaries, trained in constitutional self-government, cannot fail to bring great additional help and strength to the whole body in entering upon and perfecting the scheme for the organization of the whole Chinese Church."

Such a clear call as this could not be resisted by any live Church. The Board of Missions unanimously

resolved to undertake a Mission to China. In 1909, the Rev. W. C. White, formerly one of the Canadian missionaries working under the Church Missionary Society in the Province of Fukien, was consecrated Bishop of the new diocese of Honan, and work began in 1910. Our diocese is now one of the eight belonging to the Anglican communion, named the Shen Kung Hwei, or Holy Catholic Church of China.

Honan, the chosen field of activity, is one of the oldest historical provinces of China. It lies away from the coast, in the north-eastern quarter of China proper. The Yellow River flows from west to east through the northern part. Honan is irregularly triangular in shape with an area of 68,000 square miles and a population of from 32,000,000 to 35,000,000.

Honan has a cold and bracing winter, the thermometer sometimes dropping below zero. The summers are hot, the temperature rising to 100 degrees in the shade. Except in midsummer, when rain falls in abundance, there is much sunshine and bright blue skies. On the north-west and south-west boundaries there are mountain ranges. The rest of the Province is "one vast plain, dotted over with cities, towns, and villages, and teeming with a hardy farming population."

First Fruits. On Christmas Day, 1910, the first fruits of the Mission, four men and two women, were baptized and received into the Church. Reinforcements have been sent to the field from time to time until at present, as stated above, in spite of the serious losses sustained through illness and other causes, the staff numbers twenty-three.

In the first four years of the Mission's history, conditions and opportunities favoured a phenomenally rapid growth; but during the four years of the war, the staff and funds were too limited to permit of much expansion. As in every other Mission in China, the work has suffered by the loss in exchange due to the unprecedented rise in the value of silver. These adverse conditions are fortunately returning again to normal.

TYPES OF WORK

In the main, three types of work are undertaken, namely, evangelistic and pastoral, medical, and educational. These are carried on in two stations and ten out-stations.

Evangelistic and Pastoral Work. The main centres for this work are **Kaifeng** and **Kweiteh**. Kaifeng, being the capital of the province, has the more important city work; while Kweiteh, with its densely populated surrounding country districts, is the more important evangelistic field.

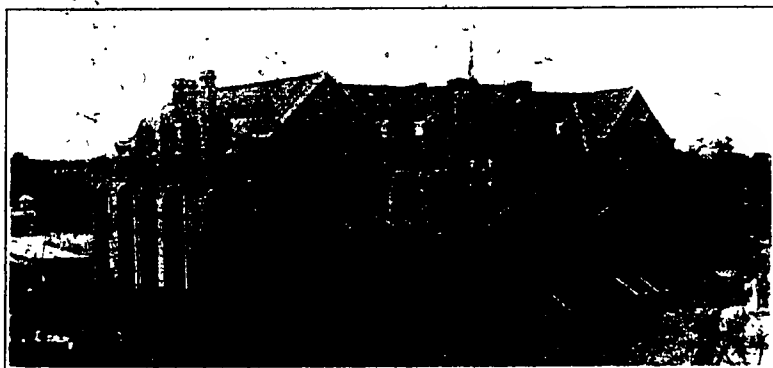
Kaifeng Church has connected with it the preaching halls of Chengchow and Lanfeng. The fine church building, the gift of a Canadian layman in Quebec, is inside the city. The activities include regular services and evangelistic meetings; a Sunday School with over 300 scholars; English Bible classes; Personal Workers' classes; Adult Bible classes; and Adult Women's classes. Kweiteh Church has connected with it seven out-stations in a large district of nine counties, with a population of perhaps 7,000,000 people. The work in the out-stations is directly carried on by regular grade Chinese catechists

and readers, under the supervision of the missionaries from Kweiteh City, who make regular itinerations for inspection, instruction and pastoral administration.

Medical Work. The medical work is centred at Kweiteh. At Kweiteh is the Dispensary of the Messiah, where Dr. Helliwell began a good work. During his absence in Canada, medical work was carried on faithfully and well in this dispensary by the Chinese doctor, Dr. James Chen. Though there are only eight beds for in-patients, in the following year he treated ninety-eight in-patients and performed ninety-eight operations, thirty-four of which were under general anaesthesia, while the total treatments of out-patients numbered 7,797.

From a grateful patient, whose eyesight Dr. Chen had restored by the removal of a cataract, the Mission was able to acquire a valuable and useful piece of land adjoining the church compound, for a comparatively nominal sum. At Kweiteh eight acres of land have been secured and walled in, as a site for a new general hospital. Building operations have begun, and it is hoped soon to have this work in full operation. The out-patient building is already completed and work is being pushed ahead rapidly on the new main building. St. Paul's Hospital, as it will be called, is the munificent gift of St. Paul's Church in Toronto. Doctors and nurses, both men and women, are now urgently needed for this important work in a desperately needy field.

Educational Work. The Educational work of the Mission includes, St. Andrew's Boys' School, St. Mary's Girls' School, sixteen Lower Primary Schools, two Higher Primary Schools, one Kindergarten, one Night School,



ST. ANDREW'S COLLEGE, KAIFENG, HONAN
Training leaders for New China



PHYSICAL DRILL, ST. MARY'S HALL, KAIFENG, HONAN
These Christian institutions are doing splendid work.

MAP OF CHINA
Showing
M.S.C.C.
WORK IN HONAN



POPULATION OF HONAN, 35,000,000. Present M.S.C.C. area 7,000,000.

STAFF OF WORKERS—Canadian, 24; Chinese, 96.

INSTITUTIONS—St. Andrew's College (Boys), St. Mary's Hall (Girls),
St. Paul's Hospital, Orphanage, Women's School, Middle School,
22 Elementary Schools. Total students, 1,001.

Women's Half-day School, Phonetic Script School, and one Orphanage, with a total attendance of nearly 1,000.

The demand for entrance to St. Andrew's Boys' Boarding School is so great that the accommodation is taxed to the utmost, and new buildings are urgently required. The fact that eighty-two of the 160 boys now in the school are self-supporting speaks well for the independent spirit of the people of Honan Province, and for their appreciation of the high quality of the educational training offered in this school.

The permeating power of the Gospel is continually coming to light. The chief postal official in the Province is a communicant, and other men of prominence in business and official circles also are members or catechumens. The obstacles in the way of friendly social intercourse with the officials seem to be completely removed. In social service work, such as flood and famine relief and public health, the missionaries enjoy the most cordial relations with the official and other educated classes. In these ways boundless opportunities are afforded for influencing men of standing in favor of Christianity.

The total Canadian staff numbers twenty-three and the Chinese staff seventy-three. There are 112 communicants in the Mission, 322 baptized non-communicants and 308 catechumens. The Sunday Schools number twelve, with 705 pupils.

Workers Needed. The Anglican Church needs at once for its work in China, in addition to the \$151,000 for additional equipment asked for and partly provided through the Forward Movement Fund, three doctors for St. Paul's Hospital, two men and one woman; two

men teachers for St. Andrew's College; two women teachers for St. Mary's School; and at least five evangelists. A very considerable increase in workers for this field, as well as for India and Japan, will doubtless be required in view of extensions made possible through the Forward Movement.

THE BISHOP'S REVIEW.

Steady Advance. In general the work has maintained a steady advance. The Schools of all kinds are full to capacity, and there is an urgent demand for more accommodation for pupils, especially in St. Andrew's Boys' School, Kaifeng, the Schools of Trinity Church, Kaifeng, and the Schools in Kweiteh city. The Evangelistic and Pastoral work seems to have made steady, if not rapid, progress, despite the handicap of poor quarters and equipment, and a very imperfect and insufficient staff of native workers. Our greatest need is for trained Chinese workers, and until our own Diocesan School system has reached the stage of turning out a continuous supply of workers, we must inevitably feel the limitations of our native staff. The Medical work has been steadily carried on with good results in the Dispensary of the Messiah, Kweiteh. The first group of buildings of St. Paul's Hospital, Kweiteh, is finished, and it was hoped work would have commenced there in November, which was the tenth anniversary of the opening of the Kweiteh work. But owing to circumstances over which we had no control the opening of the hospital has had to be deferred, but we trust it will be opened early in the Chinese

New Year. Work has already commenced upon the foundations of the main building of the hospital.

New Recruits. We welcomed three new Canadian workers to our staff last year. One of these, Mr. Hinckley, was principal of the Government Boys' Industrial School for the Hawaiian Islands, and gave up that post at great personal sacrifice to join our staff. Yet had it not been that the ship upon which the Bishop was voyaging to the Lambeth Conference broke down four days out from Honolulu, necessitating a return to that port for repairs just at the time that Mr. Hinckley arrived there to spend Easter, in all probability we should not have Mr. Hinckley on our staff to-day.

The adverse rate of exchange, which last year and the beginning of this year caused us great anxiety and necessitated very stringent curtailments, has now changed for the better, so that we are able to close the year free of a deficit. This more favourable exchange will also help us considerably in the matter of building the missionary residences we so much need, as well as the other buildings asked for from the Forward Movement Fund. But with silver more cheap, material and labour are increasing, and it will be much to the advantage of the Mission if we could during this next year push forward our building schemes with the utmost speed.

Forward Movement. The Mission Conference was held in Kaifeng, and the Chinese Diocesan Conference in the same place. The latter was given up almost entirely to reports on this first year of the Honan Five Year Forward Movement, and to planning for the second year's work. The first year's report was not as encour-

aging as one would have liked, but we are on right lines and when the Native Church gets going in a systematic way we shall look for better results in its Forward Movement. The very impressive service on Christmas Day in Trinity Church, Kaifeng, should be noted, for it marked the tenth anniversary of the first baptisms in the Mission. The Church was packed to the doors with an orderly congregation, and 48 men and women were confirmed, while 137 partook of Holy Communion. At this service a large bell just installed in the tower was rung for the first time.

(A) EDUCATIONAL WORK

TRAINING CHINA'S LEADERS

St. Andrew's College. First of the Mission's activities must be placed the school work. The year in every way must be recorded as the very best in the history of St. Andrew's. During the spring term there were 120 boys in attendance, and to these large numbers we added another ten for the autumn term. These figures are, after all defections have been subtracted, and as we come to the close of the term. This is a gain of nearly thirty boys for the year, but had we had the room to accommodate greater numbers we could readily have had twice that gain. For this half decade the above figures represent a growth of 200 per cent.

Steady Advance. This steady and consistent advance is in every way healthy. It can be accounted for in the first place as fulfilling a natural expectation with its foundation on steady, persevering, hard work from every

member of the faculty. In the second place the staff has grown stronger as the years have passed away, and has gained the strengthening element of permanency. Several of our former students have now a foremost place on our present staff, and have linked their destinies to the welfare of the Mission, through the Beneficiary Fund scheme inaugurated at the beginning of the year.

There is also the factor that has operated in our favour for the past few years: the Government schools still lack in discipline, in continuity and therefore in solid results. Thus, it is very natural that parents with sons upon whom the greatest expectations are built, should look for schools that present the best possibility of fulfilling those hopes. Nearly every term of the past two years the Government schools, from political or other causes, have closed before the regular time. Nearly a month ago the Military Governor closed all the city schools for the winter vacation, because the students dared to criticize his loan operations; our school will close for the winter leave on January 15th, which means seven weeks more instruction for our pupils in one term.

Education and Character. The "solid results" noted as lacking in the Government schools can only be inferred from the quality of the product. Those students, who spend several years with us get not only that training in English, still so eagerly sought, but they get in addition those permanent elements of success that lie deep in character. I have heard from many thoughtful Chinese gentlemen, the confession that only the Christian ideal can save China. These men do not always wish to yield their wills to going the full length to attain these ideals

themselves, but they are willing that their sons should do so, and with deep gratitude we note that as the years go on more and more the students do yield to the power of God unto salvation through faith in Jesus Christ.

Spiritual Gains. Thus the spiritual gains for the half decade have been in proportion to our progress and our hope, and on this foundation do we look forward to building a more permanent structure, and a larger, in the future. For the year there have been forty boys baptized and thirty-seven confirmed. One class has graduated during the year from the Middle School, and other boys have been lost from one cause or another, but the present line-up of the school is as follows: communicants, 38; baptized, but not confirmed, 23; and catechumens, 29; the other 40 boys have not made any decision that has been registered. Be it again noted that there is no religious disability in the school, nor is there ever compulsion put on any boy to become a Christian. On the contrary I have frequently put obstacles in the way of willing boys whom I felt sure would benefit by waiting for greater trial.

Christian Influence. During the various troubles that spring up from time to time we can count on this body of Christian boys to be the steadying influence, nor do they fail us. We have permitted their alliance with the Government school students in patriotic demonstrations and activities; but whereas the Government schools break up and the students melt away in times of stress and storm, we can fall back on the good Christian common sense of our prefects and class leaders to help us weather the storms. Thus these boys maintain their

self-respect by taking their places in the national movements towards progress, and at the same time add to the reputation of the school by maintaining the continuity of disciplined class work. 'Critical times' do arise that try us all very severely. The sister school of the Baptist Mission went through such a one and broke up in the spring term, but we were permitted to finish the year in peace and quietness.

Student Bands. The school Y.M.C.A. is still the great student organization for our boys, and under the able guidance of the boys of the higher forms; it has proved a strong spiritual force. Dr. Ih. Hsing Ling, of the Student Volunteer Movement, came to us during the term, and at the end of his two days' meetings and personal talks, ten of the boys and two masters signed the Volunteer pledges. Assisted by several of the earnest and capable Christian masters, a large group of boys are trying to live up to the St. Andrew's motto of prayer and service for their non-Christian fellow students. From this same band several groups go out every Sunday afternoon on evangelistic excursions, some to the country and others to the crowded city areas. After our Sunday School, Bible Class studies, and morning service, other students convene a large group of from 80-120 little boys in Sunday School classes in the school chapel. The same students conduct night classes and prayers for the school servants.

Mrs. Owen's Gift. During the term there have been two outbreaks of contagious disease among the students—scarlet fever came in the spring, and smallpox in the autumn. The great disability under which we are

suffering is the lack of any isolation accommodation. This year, the school received its first special gift in the form of a \$500 check from Mrs. Owen, of Halifax. It is now proposed to utilize this money to build a small ward for contagious cases. This will be but a beginning, but a start must be made, as in the present congested state of the school there is always the fear of a breakup through communicable disease. It is, I trust, in keeping that I might express the hope that other friends of the school would help us in this altogether laudable enterprise.

New Buildings Needed. This same congestion is our greatest problem for the present. We have progressed to the very limit of our accommodation. If any advance is to be made we must have new buildings. If we are to maintain the present lead over the government schools now is the time to go forward, and gain more ground. Further we must perfect our equipment, especially for the laboratory studies. Mr. Paul Hsu Chen, one of our own graduates, writing about the possible influence of St. Andrew's says: "Some of my friends in Kaifeng, who will soon graduate from the Government middle schools, have asked me if we would have a college class in St. Andrew's, as otherwise they must go away to other capitals for their higher studies. St. Andrew's has already gained a good name as a useful institution, but it would be of greater value if we could get hold of these government students, and win them to be strong Christian men, to work together for the Kingdom of our Lord as well as for China." Mr. Hsu's remarks point to our former objective, which during the early days of the adverse exchange we were forced to abandon, but which

has been revived by action of our recent Diocesan Conference.

Self-Supporting. This year we have come very close to self-support, because of our greater numbers and larger fees. Allowing another two years for the remainder of the boys who pay fees on the former low schedule to graduate out of the school, there is really no reason why, with the present numbers maintained, we should not be wholly self-supporting. Has not the time arrived then to take opportunity at her own offer, and be led on to greater accomplishments?

China's New Day Dawning. Ten years have passed since first we came to China. Ten fruitful years of blessed and happy service. Ten years ago the Ching kings were still on the throne, though the Manchu Dynasty was then tottering to its fall. The moon ruled the thoughts of men; its phases were marks of the passing year; the new moons and the full moons were the holidays and the holy days. In theory this has passed away, and the solar dynasty is now presumed to reign in this republic of China. Though the shades of night are slow in passing, there are distinct and well marked signs that a brilliant dawn is going to break. In fact day has broken and while the sun is still low down in the east, God's plans move on apace. Some day, in His own good time, the Sun of righteousness, the light of life eternal, will be at the zenith, and the glory of the Lord shall cover the land as the waters cover the sea.

(GEORGE E. SIMMONS.)

COLLEGE OPPORTUNITIES FOR GIRLS

St. Mary's Hall. This work goes on steadily without much change or variety from day to day, yet in a year's time one does see a good deal of change in some ways. Girls grow up and develop into young women, and it is very interesting work watching the development. Four girls graduated from the Lower Primary Course during the year, and have taken up Higher Primary Work. Five girls graduated from the Higher Primary Work, one of whom has gone on to take higher work elsewhere, and one is teaching in St. Mary's.

Spiritual Results. Ten girls entered the Catechuminate during the year, and thirteen were baptized in June. The baptismal class was the happiest class we have ever had. There seemed to be such a spirit of joy and happiness among them. One girl is an orphan who has been ill with tuberculosis for some months and is much improved in health. She was so happy she could not do anything but sing hymns for two days. Two other girls were baptized who had not been able to get permission to be baptized while in the school as pupils, but lived earnest Christian lives before their relatives, and when they obtained permission to be baptized, came back to St. Mary's and asked for baptism. We still keep our record of no girl graduating from the school who is not convinced of the truth of Christianity, and a real Christian at heart, though four girls graduated without obtaining permission to be baptized. Three of the four have come back to us for baptism. Will you not pray for the fourth girl, who is one of the finest girls we ever had, but she is living in a heathen home

without the privilege of ever attending Church and a long distance from here. She is likely to be married soon into a heathen home, and one wonders if she will be strong enough to stand the test. Seventeen girls are now preparing for Confirmation, some of them girls of great promise.

Overcrowded. This autumn term we have the largest attendance we have ever had—eighty-two registered. Our Assembly Hall only seats seventy people comfortably, so we are very crowded when we pack nearly ninety in it every day for Prayers. Our class rooms are too small also and our dormitory space is filled. We have three girls sleeping on the verandah. We have to use the Assembly Hall as a class room, and also as an organ practise room, and with seventeen girls taking instrumental music it seems impossible to arrange a time-table so that practising does not interfere with class work, even with three organs. We are hoping that the Woman's Auxiliary will soon be able to grant our request for a new Assembly Hall and new class rooms. In October we held our annual exhibition of drill, when there were seven hundred visitors. The programme consisted of Maypole, dumb-bells, Indian clubs, hoops, flag drill, scarf drill, kindergarten games etc., with songs and instrumental music. This affair is becoming more popular every year. It is, of course, a wonderful sight in this part of China to see Chinese girls marching and drilling to music, after the generations in which they have only been able to hobble around on little bound feet.

Graduate Teachers. Four of St. Mary's graduates are acting as assistant teachers this term and proving

such capable earnest helpers, willing to do anything that needs to be done, and so quick to see the need. It is a constant joy to live and work with them, and the thought of having been used to help them become what they are, makes life in China seem so worth while. One longs that other young women in the homeland might have the same privilege.

Considered as a whole the past year has been the best we have ever had in many respects, and we hope friends at home will continue to remember us in prayer, that God Who has done so much for us in the past, will accomplish greater things in the future.

(KATHERINE ROBBINS.)

A Great Work. After two months in North China, I came to Kaifeng where I have been associated with Miss Robbins in St. Mary's Hall. It is a wonderful privilege indeed to share in this great work, where there is such a high standard of efficiency and splendid spirit. The teachers are very bright, earnest girls, and one feels a general desire that not only every girl who comes to St. Mary's should know and love Christ as her Saviour, but that she should leave the school a leader. Often, when I attend the meetings with the teachers I feel they are having a training both in Bible study and practical work similar to our courses for Christian leaders at home. To think of St. Mary's only as a Primary School would be as one who never having seen electric light thinks of it only as a candle. Miss Robbins has told you about our work outside the school, the day school, Sunday School, etc., so let me tell you something of our work in a neighbouring village.

ST. MARY'S VILLAGE WORK

A Typical Village. The first and third Sunday of the month the teachers, senior class of three girls from St. Mary's Hall, three Bible women and myself go out to a village just west from the school to preach. Miss Robbins has a preparation class on Saturday evening preceding our going, when we have prayer and a talk about best ways to present the gospel. Sunday after Sunday we start off, fourteen or more of us dividing into groups of four, each with an elderly woman for chaperon. We enter different courtyards, a courtyard being the space of ground between the houses and wall that encloses; there are usually many women working together, since grandmothers, daughters-in-law and their children all live together. The neighbours gather and sometimes a crowd of fifty or sixty assembles in a few minutes. Old, young, men, women, and children are all there, children naked, with diseased eyes swarming with flies, but seldom do we see a clean face or home in any part of the village. They like us to sing, so we sing a couple of verses of "Jesus Loves Me," or "There is Only One True God," a hymn prepared especially for evangelistic work, then, one of the girls explains the meaning of the words, tells a Bible story or explains a passage from one of the Gospels.

The Children. Sometimes we take the children off into a part by themselves while a teacher stays with the women, and the children soon learn to sing and follow us down the street and into the country as we leave to come home singing, "Jesus Loves Me." One looks with hope at their dirty little faces and longs that they might soon understand something of that love. Mrs. Simmons has

a service for heathen women on Sunday afternoon in the Women's School, we have a Sunday School in our courtyard for girls, and St. Andrew's has one for boys, so we tell them of these classes and invite them to come. We give cards for good singing or reciting of verses and they are treasured like pearls.

As to my own work in St. Mary's Hall, I have two classes in English, help a little with gymnasium and in the dispensary, have a Sunday School class of sixteen, my first attempt in Chinese and I find it a great joy indeed, and I occasionally take prayers with the servants. My mornings, and part of the afternoons are still spent at language study. It is a wonderful privilege to live in the school and have daily intercourse with the Chinese girls. One longs to be able to speak fluently, and be of greater service in a land of such opportunity and need.

(GRETA M. CLARK.)

WOMEN'S DAY SCHOOL

The time has come to report on the work of the past year. To me it has been a particularly interesting one, being my first in Kaifeng, and having had the privilege of living inside the city itself, surrounded by Chinese, I feel I have had a real part in the life of the people. Our house is within a few minutes' walk of the Church, and every day there is something new and interesting to see in the pulsing life of these multitudes amongst whom we live. The greater part of my time is, of course, still given to language study, but I have had a part in the practical work as well.

Reaching Upper Class Women. The Women's Day School, opened last year, while not large in numbers, has been very encouraging and well worth while. Chinese customs are so different from our own, women do not like to be seen on the streets, or to go back and forward each day, so naturally a day school does not draw the women as a boarding school does. Then in the capital city there is so much shifting around from one place to another, and we have lost several women on account of their leaving the city.

Cigarettes. One woman used to be an opium smoker, but was strong enough to give it up, then she started smoking cigarettes (which, alas, so many Chinese women do). When she came to us a year ago she was smoking at least a box a day, and could not do without them. Now she has absolutely given them up and although the craving is still there she has through the help and grace of God conquered, and what a change it has made in her life, bringing strength, health and happiness. Daily contact and visiting in the homes has meant much in getting to know the women and their difficulties. Customs hold them down so, and their homes are so full of sorrow—but when they do hear the Gospel, it is wonderful to see the change, now comes hope and happiness where before there was nothing.

This is a most important work as these women are educated and could, if they so desired, quickly read and understand the Truth, and have an influence for good, not only in their homes, but also in the political life of the country. Miss Sia, the Chinese nurse, who lived with us was a great help in this work, her father being an

official in the city, through her we gained entrance to several of these homes.

GOVERNMENT SCHOOL GIRLS

Problems. Unless one knows something of the political situation of China at the present time, and the steps the students all through the land have been taking to arouse public opinion in their new zeal and love for their country, one can hardly understand the problems of these young people. The old customs have been cast aside, and there is nothing to take their place, it is indeed sad to see. One's heart goes out to them, and especially to these girls in boarding schools, who have no Christian influence, and yet who are getting so much power into their hands. They even go so far as to dismiss their teachers when they do not please them.

We have a big school of four hundred girls close to us, the Principal of which was very opposed to Christianity, and the girls were forbidden to go to Church. At present there is a new Principal, who has been quite friendly, and this has given the opportunity to get in touch with some of the girls. These have been coming to Church, and also to our home. At present the schools are closed, the teachers have not been paid their salaries and have refused to teach. Truly China needs Jesus Christ to-day as never before.

I have enjoyed very much a singing class each day with the boys of our Trinity Church school, and each Saturday morning both the boys' and girls' schools meet in the Church to practice the hymns, chants, etc., in preparation for Sunday services.



IMPERIAL POST AND RAILROADS IN HONAN, CHINA

Kaifeng is now connected with two trunk-lines of railway.



COUNTRY TRAVELLING IN HONAN

Itinerating enroute to Kweichow. Winter roads, snow on the fields
Attendant in the centre with farmer standing by.

As I go up and down the streets of this big city, and realize that the fringe has only been touched as yet, and this is only one city of this densely populated land, where millions are dying each year without the Gospel of Jesus Christ, I wonder, "How are these people to be reached?" Truly the workers are too few. Who will come over and help us?

(F. MAY WATTS.)

(B) EVANGELISTIC WORK

CITY WORK IN KAIFENG

Work Among Women. This past year I have been living in the city and working amongst the women, and it has indeed been a year of privilege.

Work amongst women has its special discouragements, the women are not as free to go out as the men, and for the most part are so under the control of their mothers-in-law, that often, if they are anxious to attend Church or classes they are not allowed to do so. In one house where I visited occasionally, there is a young girl willing to learn and to attend our weekly services, but alas, only on very special occasions will her mother-in-law permit her to come. She has now, however, bought a Bible and I am hoping and praying that, as she reads, God's Holy Spirit will make plain to her the great truths which she is not often able to come and hear. Then again, a very little rain or snow will make the streets in a terrible condition, rendering them almost impassable. Many of the women cannot afford to ride and so are detained at home. These above mentioned, as well as their

many home duties naturally hinder the women and prevent them from coming out when they otherwise would.

On the other hand we have many encouragements. Our attendance at Church on Sundays and Thursdays has been steadily increasing, until the other Sunday we had over eighty women who stayed to our special meeting, which is held directly after the morning service. This is, of course, largely due to the two women's schools which have been opened, one outside the city and one in.

One day last summer a woman, who had been an ardent Buddhist, gave up worshipping her idols, allowed them to be taken down and brought to the Church and burned. She is now preparing for baptism. A young girl, after hearing the Doctrine a few times, went home, and of her own accord, without even asking permission, tore up the kitchen god, the only one worshipped in that family. It is very comforting to know that slowly, and we hope surely, the great barriers of heathenism and superstition are being broken down, and that many, we thank God, are willing to listen to the love of Christ and accept Him as their Saviour.

We have been asked more than once to hold services in the homes of some of the women; up to the present there has not been time to give to this work, but I trust before long that we shall be able to start something of this kind.

We have also started a Preparation Class for the Sunday School and Women's Meeting Teachers. This meets at our house once a week, and has been a help not only in the preparation of the Sunday's lesson, but also in bringing us into closer contact with our Chinese workers.

I have a Scripture period each day at the Women's school, and this I look upon as a great privilege, there is so much fascination in teaching the gospel truths to those who have never heard before, and to watch these women daily expanding under the influence of the knowledge of Jesus Christ.

(A. DAISY MASTERS.)

VISITING OUT-STATIONS IN KWEITEH

This year, in my annual report, I shall follow the interesting items jotted down in my diary. In this way I hope to convey some idea of the evangelistic work done, and also the opportunity one meets in this large and needy field.

Continuation Movement. In relation to the Forward Movement, we in the out-stations have decided that as ~~the building accommodation is already over-taxed~~, we will confine our efforts to the following:

1. To try and win all the members of families connected by one or more members at present with the Church. There are in my district, in all, 144 families now connected. In these families there are 215 boys, 86 girls, and this with one or both parents living, makes a total of 568 if all were baptized. The names on our books at present at this time are 283. So it can be easily seen that if every member connected brought in the other members of his or her family we should double our numbers and membership this year.

2. We felt that while we were unable, for the same reason as above, to increase our schools in attendance we could and would aim to bring up the standard of

efficiency. We will also, where we have the funds, increase the number of our country subsidized schools.

3. With regard to every member having a Bible and using it, and also the starting of family worship in the homes, we decided to urge every member to push this objective of the Forward Movement to the best of his or her ability.

4. With regard to the raising of funds, the economic condition of our centres and the fact that nearly all of our country Christians are from the poor, make this very difficult. However, we put upon the Christians the burden of this call, and we hope for a decided increase and advance over last year.

Dominion Day was one of the hottest days I have experienced in China. The thermometer reached 122 degrees in my courtyard and 100 in the shade. In the evening I took a walk with Mr. Chow on the city wall. The sun was setting on one side of where we stood amid a sea of gold, and on the other side the full moon, beautifully bright, was struggling with dark clouds. Either sky was a picture. We spoke of how to deepen the spiritual life of our Christians. I find Mr. Chow, our Kweiteh catechist, is improving all the time. He is a good man and is thought very highly of in all our district.

Chinese Christians Co-operate. My work this Autumn was very much along the lines touched upon in my diary in the Spring. With the scarcity of helpers and the great demands everywhere, it is difficult to know how best to occupy one's time. It is most encouraging to see the way the Christians are willing to take their part in the work of evangelism. This was so well seen during

Mr. Kao's absence from Sui Chow. As an illustration of this way of working on Scriptural lines, one of the sons of Mr. Yuan was very ill. All the members of the Church who were able to come together met and prayed at his bedside. The boy recovered, and I heard about the incident on my visit there. One of the most difficult things to instil into the mind of the infant church is the idea of stewardship. The idea of giving systematically and according as God has blessed them.

Importance of Country Work. Canon Gould, in his report, after visiting China, in describing Honan quotes: "Conceive a vast plain—teeming with a hardy farming population." These farmers are the backbone of the nation. To win them to Christ will do a great deal to bring this people to His footstool. Officials change, to-day the powers that be are different from what they were a year ago. Little Hsu, the Dictator of the great Anfu Party, is now a refugee in Japan. "The Changing China" is nowhere so evident as in official circles. The tillers of the soil produce the leaders. This is so in every land, more or less. It is very true in this land. Yuan Shi Kai, the former president, was a son of the soil. One could easily name others. "Despise not the day of small things." This is the day of foundation laying and in Honan we need to win the boys, brown and strong, with courage, and with minds unprejudiced by graft and corruption. We need their fathers in the thousands of villages, who are holding to-day in their hands the future destiny of the land. We need to give the poor down-trodden mothers an insight into something bigger than their kitchens, and we need to prepare the future wives

of China's myriad sons who will not be able to reach the highest without the co-operation and inspiration of intelligent helpmates. It is a big and glorious work before us. God give us wisdom and grace to enter in the open door and possess the land in His Son's name.

(W. M. TRIVETT.)

DAY SCHOOL—KWEITEH

Looking back on the year that is past, we find some things regrettable but far more for which to thank God for His unfailing care. In Kweiteh itself we have had thirty-six baptisms and others are now preparing.

The Kweiteh School. It looked this spring, during the time of students' turmoil, as though our school here in Kweiteh were driving on the rocks and likely to go to pieces at any moment. But we finally weathered the storm, although with the loss of the most turbulent and unsatisfactory spirits amongst the boys. I am glad to say that since their departure we have not had one moment's anxiety in the conduct of the school, and the spirit shown now is a great improvement. Every night and morning the boys have their own prayer meeting, started and carried on by themselves, and on Saturdays and Sundays some go out in little preaching bands under the direction of an older worker. Most of these boys are in training as workers and give promise of fine material. We still have over a hundred pupils, big and little, boys and girls, which is about all we have room for just now. Most of the boys who left were very keen to return after they had arrived at their homes and received

their parents' views on the matter, but it seemed best to resist their entreaties for the most part and take back only a very few. We are glad to say that a splendid site has been secured for new school buildings outside the northwest wall of the city. It is about fifteen acres in extent, high and level, ideal for schools and residences.

Workers and Money Needed. Our Forward Movement aims at having five thousand pupils in our schools at the end of five years. We could have them in two years had we the workers, and the money. Of course our school here aims to provide the former, but we must still look to the Canadian Church for the latter for some time to come. Will it be possible to build our schools outside the city soon? We hope so, for we are terribly handicapped as we are, with quarters so small and crowded. One of our heaviest burdens is to see the golden years slipping by and be so little able to take advantage of the amazing opportunities offered for winning multitudes of boys and girls, young men and maidens into the Kingdom of God, by having them in our schools under our instruction.

(A. J. WILLIAMS.)

SUNDAY SCHOOLS—KWEITEH

Language Difficulties. After a year of study and no practical work it was such a relief to be allowed to really do a little in our Kweiteh Mission Station. With the help of the other foreign women here we have been able to run a Sunday School with six classes, two of children and the others women. At first my class was made up of interested women who came regularly. It was difficult

for them to understand my words as they had never been with foreigners before. For the first few Sundays, therefore, I used a graduate of St. Mary's School, Kaifeng, to tell the lesson story, so was able to get along fairly well. This class is now taken by a Chinese voluntary teacher, and mine is made up of confirmed members who have been with us a number of years.

The daily drill with these school girls affords much interest. They do so enjoy this part of their routine and giggle and laugh as much as they dare. At the beginning of the term last year this school had about 20 names on the roll; this year we have about fifteen new pupils and fifteen of the old. A few pictures and a large wall map of China have been added to the otherwise bare walls of our school room, and we hope to get more by degrees. On Sunday, according to custom, the men remain in their guest room, and the women in theirs until the Church bell rings. Then all go to the Church. A year ago the school girls came and sat hit and miss anywhere, now they march in a body from the women's courtyard and take their places in the front seats at the side of the women's section. At first when we started this plan, they occupied two benches only and were rather unruly; now they require six benches, which is one-third of the women's section, and are quiet and well-behaved throughout the whole service. They love to sing and have been well trained by their school teacher—our Catechist's daughter. She has been very successful in improving the morals of these children, fresh every morning from a heathen home, and they are all much interested in the Gospel stories.

The typewriter donated by Mr. Wiggs has been most useful to the work.

(E. FRANCES JONES.)

(C.)—MEDICAL WORK

NEW ST. PAUL'S HOSPITAL, KWEITEH

Out-patient Building Completed. The past year has seen the completion of the Out-Patient Department of our new St. Paul's hospital in the north suburb of Kweiteh. We are now finishing our arrangements for beginning work there, and hope that all will soon be in running order. During the year 238 visits have been paid to patients in the city and there have been innumerable office calls from the day school girls, residents of the compound, and outsiders. A small amount of surgical work has been done, including one grave operation at the Hills.

Visit to Official's Wife. One of my Kweiteh patients was the wife of the chief magistrate of the District. A visit to her at the Yamen was a time-consuming event. We drove thither in the official vehicle, a springless, seatless, two-wheeled, covered cart, drawn by a mule. On arriving we are escorted through court after court to the lady's apartments—a chilly, brick-floored, paper-windowed building. The hostess (and patient) meets us in the doorway, bowing, and smiling, and we are bidden to enter. We take seats on either side of the table, I as the elder, on the honourable left side. Whatever the time of day, we expect to drink tea and partake of refreshments, dainties of all sorts, quartered oranges, cubes of red-fruit jelly, sesame seed candy, freshly boiled water chestnuts or any one of the dozen dishes new to

our western palates. After conversing for a time, we venture to suggest dressing the wound, an ugly carbuncle on the back of the neck. Business over we must again drink tea and converse. Finally we rise to make our adieux. The lady (except for two days at the worst of her disorder) always accompanies us to the door, and after exchanging deep bows, we move away, to turn and bow again as we leave the court. One of the secretaries escorts us back through the courtyards, and on our appearing at the entrance of the outside one, an attendant, in stentorian tones, bawls the order for our cart, which is all the while under his very nose. On reaching the cart we bow profoundly to the secretary, then turn, and, mounting by means of a small bench, scramble into the cart ignominiously, on all fours.

Main Hospital Needed. Much of the out-patient work is disheartening, as very often we are only called when the patient is *in extremis*, and if remedial measures are not immediately effective, we get no second call. It is distressing, too, when the outcome of a case is made the test of Christianity. "If you cure me, I will believe in the doctrine." One cannot look for a great yield from seed that is of necessity so sparsely scattered. We shall hope for more telling results once our hospital doors are opened and our beds full, with systematic, daily instruction in the great truths of Christianity.

(CATHERINE H. TRAVIS.)

Medical Need and Opportunity. The past year has been principally one of waiting and study. It is a great disappointment that the medical work has not yet begun;

this time of inactivity has seemed very long, the opportunity is so great and the need so pressing; but very shortly I hope we shall be having daily clinics in the recently completed out-patient department of the new hospital, with perhaps a few in-patients. One longs to begin the work which has unavoidably been so long delayed. We have a very capable and efficient Chinese graduate nurse ready to come to us when we can use her, and we hope she will be a great help.

Another milestone on the difficult road of language study has been passed, leaving one less examination to worry about and two more to grapple with and overcome.

(M. G. PETER.)

LEARNING THE LANGUAGE

Language School at Peking. When I wrote my last report I was attending the Language School in Peking. I spent a whole year there and look upon it as a year of great privilege. A privilege it was to make one's first acquaintance with the language under such favorable conditions as are found at the school; and a privilege to have a year's residence in such a city.

Peking has an infinite charm all its own, a charm that grows on one with the length of one's stay. Its noble walls, grim reminders of conquests and calamities of former days. Its palaces and gardens, whose precincts till, but such a short time ago, were sacred to all but the proud princes of this Celestial Empire. The "Forbidden City," behind whose moat and high grey walls the deposed boy Emperor still holds his Manchu court, and over which still broods an air of mystery; the temples and arches and monuments laden with historic incident;

the specimens of art which proclaim the ancient culture of this great people; the ordinary life of the everyday folk; the strange intermingling of the East and the West; the old unchanged grudgingly giving way to the newer order; all go to make up a city whose "personality" as a writer has lately expressed it "is the richest and most attractive of any city in the world."

Indigenous Christianity. At the conclusion of my stay in Peking last April, and before coming down to Kaifeng, I went as a delegate to the Y.M.C.A. Conference at Tientsin. This was the largest conference of Christians as yet held in this country. Over twelve hundred delegates from all parts of China were present, some coming from the remote regions of the land and taking over four weeks to make the journey. The outstanding feature of this Conference was that it was so thoroughly Chinese. There were only something over two hundred foreign delegates present, and these took very little part in the proceedings. One was impressed with the fact that the Chinese look upon this as their own institution, something indigenous to the country rather than a foreign importation, and hence they are tremendously interested in it, to a large extent have charge of it, and generously support it. When they look upon the Church in the same way we may expect them to shoulder more of its responsibilities.

Happy Life in China. In conclusion let me add that my stay so far in China has been a most happy one. I am in love with the country and its people. It is no task to like them—these simple-hearted, friendly, lovable people. How could one help it? The language is hard,

of course. Has it not a perfect right to be? It is Chinese! But, it is intensely fascinating. While I have been studying it, day by day for a year and nine months, I can yet truthfully say that I hardly think I have put in half a dozen hours at it that were not really a joy. One only hopes that the time may not be very far off when one's language will be sufficient to enable him to be of real use in the Lord's cause in this land of marvellous opportunity.

(GEORGE A. ANDREW.)

First Months in China. My first two months in China have been, as I expected they would be, months of varied sensations and experiences. A long procession of adjustments have necessarily had to be made—adjustments to new conditions, to a new people, and to a new language. It has been a difficult period, but a very interesting and valuable one.

These days at the Language School are a great joy and comfort. They are giving me a chance to catch my breath, as it were, and to look around. And I am now beginning to gather, out of the mass of impressions that have been invading my mind, a few definite ideas about the Chinese people. The daily contact with the Chinese teachers at the School, the study of the Chinese language, the trips I am able to take to the Chinese temples, and the walks through the street—all are helping me to understand something of their mental background. Day by day, I am seeing these people in their strange dress, with their strange eastern look, their strange gestures, and their strange language. I cannot talk to them, and they cannot talk to me. But I am watching their life, and I am learning to love them, to sympathize with them, and to hope for them.

Desperate Need. The general mass of the people are in desperate need. They are in need and yet seem to be too degraded to feel it. They plod along day by day, sober, industrious, patient and contented—knowing of nothing that is wanting to their happiness. They are full of their business and their pleasures, taking care of their families, but most of them living from hand to mouth, depending from day to day on the whims of their gods and goddesses—some looking upward, and some downward, and some inward for their life. But all seem to be little conscious of the purity, wisdom, and goodness of which they are capable and which is their right.

When I walk through the streets, it seems to me as if voices from every side were unconsciously crying for help. The bare dreadful presence of poverty cries out of every corner, ignorance stares out of so many of the patient faces, and wrongs and pains and grievances go, utter their cries along every roadside. It is a picture of vacancy crying out for fullness; poverty begging for wealth; and darkness clamouring for light.

Christ the Hope. Day by day, I look at this deep need, and then think of the heart and being of these people,—deeper and more essential than they know themselves—and I feel glad to be here. I feel glad that I can look forward to having a share in the feeding into consciousness and strength, that hunger after liberty which they seem too degraded to feel; and gladdest of all, that I can point them to Christ, who alone can satisfy the unsatisfied soul of China, and set free the now hidden and hampered capacities of truth, goodness and faith, which are the real self of the Chinese people.

(RUTH JENKINS.)

CHAPTER VI.

THE CALL OF INDIA—OTHER FIELDS

THE KANGRA MISSION

The Mission of the Church of England in Canada is the youngest of the Canadian Missions in India, having been definitely undertaken by the Canadian Church in the year 1912. Before that time work was carried on in the Kangra District under the auspices of the Church Missionary Society; indeed, that body has been operating there to some extent since the year 1854. A large Boys' School was conducted and considerable evangelistic and pastoral work was maintained, but in 1905 the mission buildings were destroyed by an earthquake, and three missionaries killed. Following this, Rev. and Mrs. H. R. A. Haslam were sent to Kangra to assume charge of the work, and in 1912 the Missionary Society of the Canadian Church took over the supervision of the field.

The field, which consists of two divisions united by a mountainous piece of country, has an area of 10,000 square miles, and in the largest district in the Punjab. It stretches right up to the Thibetan frontier. The total population is over a million and the majority of the people are Hindus, not more than fifteen per cent. being Moham-medans. There are at least 150,000 outcasts in the district, and these offer a fruitful field for mission work. The total Christian population of the district now num-

bers 169. Since the Mission was assumed by the Canadian Church, 65 baptisms have taken place, of whom 21 were adults. At Kangra, a hospital, known as the Maple Leaf Hospital, is conducted. A Normal School, which aims at providing teachers for primary schools, a Girls' Day and Boarding School, and a Boys' Hostel are among the forms of institutional work undertaken by the Mission. The leper asylum, erected by the Government at Sidhpur, is under the supervision of the Mission, and numbers of converts have been won from among the patients who were sheltered there.

The work of the Canadian Church in this portion of India is still in its infancy. The number of missionaries and Indian helpers is still far from adequate in face of the need, but the prospects are encouraging. The definite proposal is indeed at the present time before the Missionary Society, and is engaging their serious attention, as to whether the time is not ripe to extend its work in India.

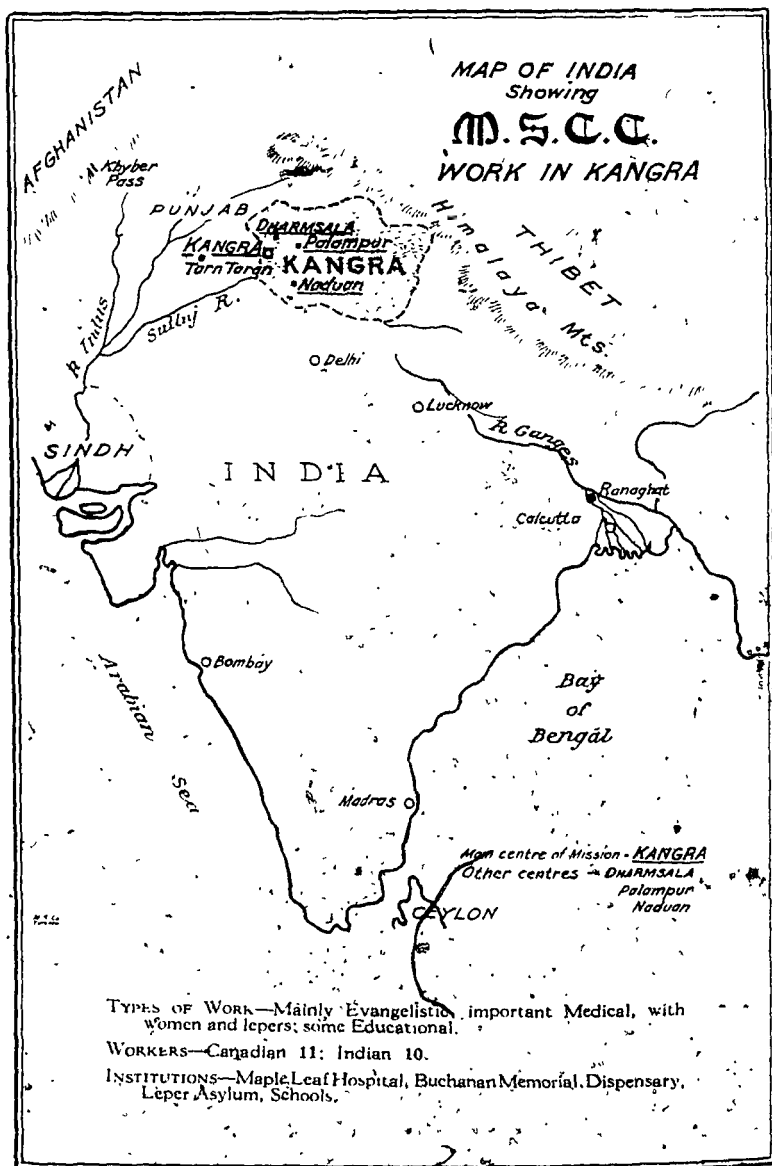
The challenge which India presents to Canadian Church is one of tremendous insistence. It is the challenge of Empire, the challenge of achievement, the challenge of opportunity. Europe is exhausted as a result of the war. It will be years before workers from the Central Powers will again be allowed to enter and settle in India. Great Britain, bearing a heavier war burden than almost any other nation in the world, is not shirking her responsibilities, but the load which she is carrying prevents rapid expansion of her missionary activities. To Canada and the United States the appeal comes with special force. They have the young men and the young women needed for this great task. They have, moreover, the resources required. What shall be our response?



MISS EDGAR, WITH GROUP OF PATIENTS NEAR KANGRA,
INDIA



MISS HAGUE, SELLING GOSPELS TO SCHOOL BOYS AT NADAUN,
INDIA



(Note—Kangra District 'as shown (shaded area)—enlarged' for clearness).

EDUCATING INDIA'S GIRLS

The work of our Kangra Mission Girls' School has gone steadily on during the past year. At present our boarders number twenty-two, and we expect four more after the Christmas holidays, so that we shall then have twenty-six Christian girls in residence. These are, for the greater number, the children of the parents of our District Church, and we are hoping and praying that the education and training they are now receiving will fit them to become true, earnest and strong members of that Church.

School Routine. As heretofore, the girls continue to do their own cooking and housework, and make most of their own clothes. Their ages range from sixteen years down to a wee tot of five, who is an orphan niece of one of our teachers. The Saturday evening prayer meeting still continues, and I hope that our girls are learning a little of the meaning of prayer in their own lives. In this weekly gathering our Canadian Sunday School children and W. A. branches are often remembered by grateful young Indian hearts, who know that they owe much to the loving generosity of those in Canada. On four days of the week our teachers meet with us for a short time of prayer, when we especially pray for the needs of the school, and throughout the last Lenten season, as has been their own wish and custom for some years, the girls did without an article of food each week in order to have the sum of money which would have been expended on it, to give as their Easter offering. In this way they gained over six dollars, and this has been given to the work of the Forward Movement in Canada.

Graduate Teachers. Two of our old girls who were with us from the beginning of our Boarding School are now teachers on our staff. Another of the original number is taking a Normal training course in Amritsar, and will return in May to help in the school. In July one of our former pupils was married to a stepson of our Indian Padri in Kangra, and seems very happy in her new home.

The New Hostel. The Hostel, which has been badly needed for so long, was completed last March, and with great joy we moved our Christian teachers and girls into it. It is a nice, bright, airy building with two dormitories, dining-room, store-rooms and kitchen. The dormitories look very attractive with their beds covered with the white and blue W.A. spreads, so kindly obtained for us by the Dominion Dorcas Secretary, from the Toronto, Montreal and Fredericton Diocesan Boards.

The Teaching. In the day school we have 82 on the roll, with a very good average attendance. This number includes our Christian boarders and four other outside Christians, who all, as formerly, continue to have their lessons with our non-Christian girls. Of the latter we have 56, 39 of whom are Hindus and the remaining 17 are Mohammedans. As we are a school with Government recognition, and are receiving a grant of Rs. 770 (about \$250) per annum, we follow the Government syllabus in our so-called secular curriculum. The non-Christians are present every morning for the opening prayers, and take the Scripture teaching which is given in the first

lesson period. Throughout the year, I took with the elder pupils a part of the books of Joshua and the Judges, and the whole of the Gospel of St. Mark. At present the majority of the girls in my class are non-Christians. Their ages, with those of their two Christian companions, are from twelve to sixteen. For the most part they are bright girls, and gradually they are learning to think more in their study, and are leaving behind the old fashioned method of memorizing, and repeating, often in parrot fashion, what they have learned.

Good Work. In July the Government inspectress paid her annual visit to our school, and gave us a good report. My time at present in the day school is very fully taken up with teaching the middle classes. The Indian teachers are working well, and throw themselves whole-heartedly into everything connected with the welfare of the school.

New Openings. At last it does seem that the parents of Kangra are really beginning to appreciate in a small degree the value of education for their daughters. Until very lately it was unusual for a non-Christian girl to complete her Primary course, and she was often taken from school while still only in the second or third class. At present we have non-Christians in the middle department, and one of these is a girl whose marriage took place last winter. She begged to come back to school, and her request was granted. Such a permission was uncommon, for seldom, in this district, are married girls allowed to come to school. Although there is still room for much improvement in the attitude of the fathers and mothers

Towards the education of the girls of Kangra, there is much to encourage in their slowly changing outlook in this matter.

Light in Darkness. On the foundation stone of our new Hostel these words are cut: "The entrance of Thy words giveth Light." Will you pray that our school may more and more cause that light to penetrate into the darkness and superstition of the homes of Kangra.

(AUDREY E. DE BLOIS.)

MAPLE LEAF HOSPITAL

Hospital Work. Year by year we have always been able to report good progress in our work here, but this year has shown bigger increase than ever: out-patients, 19,706 (an increase of 4,922); in-patients, 299 (an increase of 48); maternities, 41; operations, 142; visits, 133. I was away the first few months, but returned in April when I took over the nursing. Our heaviest months are always May to October and this year we were full to overflowing, notwithstanding our two new wards with accommodation for three or four patients each. These two wards have practically never been empty since they were built, and we would like soon to build the other two wards on the same site according to the original scheme. We should then have four family wards with four bathrooms and kitchens and the two day quarters all close together. The view from their verandah is very beautiful, looking away across the river to the lower hills on the south side. The hospital proper, on the upper site, faces to the north side to the higher hills whose peaks

are rarely without some snow. It comprises a consulting room, a dispensary, an operation room, a maternity ward for two patients, two wards for four patients, and the largest ward (Memorial to "Mary Booth") for about six patients, each with bathroom and kitchens. Patients intending to stay in, often come from ten, twenty, or even thirty miles, and come without warning, and, were it not for our verandahs we should often find it hard to know where to stow them and their relations away. Miss Abdulla, our "beloved physician," has a great reputation throughout the district, and the people flock to her for treatment, men even come begging her to treat them, as they say there is no such "wonderful" doctor as she in the whole district, and if she will but treat them they will surely get well. Her keen missionary spirit never flags.

The Spiritual Side. A few words now as to the spiritual side of the work. Miss Abdulla, Dhuli Bai and I give teaching from time to time each morning in the dispensary verandah; then each afternoon the two nurses and I take it in turns to have prayers in the large ward, which all patients who are able and their friends attend. Miss Abdulla takes a special service on Sunday afternoons. Many of our patients leave us with the assurance they will never forget what they have learned, will never again worship in the temple, but will always pray in the name of the Lord Jesus Christ. Those who can read take away Gospels to read in their homes and they often ask us for Scripture pictures to put up on the walls of their houses.

Will our supporters at home remember in prayer the patients who come and go in our hospital, that we

all may rejoice together in souls brought out of darkness into Light to be jewels in the Master's Crown?

(F. M. MACNAGHTON.)

ZENANA WORK

Welcome Visitors. January to July was spent in Palampur as companion to Miss Hague. As there was no institutional work for us we visited Zenanas. This always meant a long walk usually across the river to scattered houses. The people are mostly of Brahman or Rajput caste and possess small farms. The women always gave us a warm welcome and listened so attentively when being taught. We found our women of the higher castes very keen to learn any hand-work, like crochet, knitting, kasida, etc. We visited many houses regularly and gave lessons. In one Brahman house we had gatherings every week of from thirteen to sixteen women and girls. We could not go oftener to them as they lived so far away. They would carry out a bare charpai (bed) and place it under a tree for us to sit on, and the women would gather around us for crochet, etc., and afterwards the gospel story. They would accompany us a long way through the fields begging us to come again. But the men became alarmed at our teaching and one day we found no one to receive us and the men casually gave excuses for each one. We tried again the next week but it was no use, so we went no more.

Three months were then spent in the hills for language study, and in the autumn passed the final examinations. I came back hoping to begin work amongst girls of the

"Criminal Tribes," but on arrival heard that we are forced to go very slowly in this work, and also that at present no work could be begun amongst girls. In the meantime I am helping Miss De Blois in the Girls' School, Kangra, as she is short of teachers. I find teaching the various subjects excellent language practice. The children are always ready to help me if I get stuck in a difficult idiom. We sit out in the sun to keep warm, on little straw mats, and have little stools for desks.

(EVELYN F. RABAJOTTI.)

Women Doctors Needed. At our Missionary Conference one of the first matters to be discussed was the Zenana Medical work at Palampur.

Since Dr. Western had left, nearly two years before, this hospital had been closed, so it was a glad day for us in Palampur when in June of this year the work started again, and we hoped would continue on without a break. Miss Bishan Das who came to join us, was a graduate of Ludhiana Medical College, and was very highly recommended by the doctors there, and in Amritsar, where she had worked previously. On arrival she took up her residence at the ladies' bungalow, and soon I found out what a fine character she had, and was one who really cared for the spiritual, as well as the medical side of the work. The number of out-patients gradually increased as the villages round about heard of a doctor's arrival, and very soon in-patients were also admitted. Our hospital verandahs which had been deserted were again seen with groups of patients, their friends and relations, sitting listening to the Gospel message before proceeding into the dispensary to receive their medicine.

Just as the work was, we thought, well established again—the death of our doctor's brother in Palampur, under rather trying circumstances, caused her removal from our midst, and so it happened that for the third time since its opening five year's ago, the doors of the hospital were closed again. A very urgent appeal has been sent to Canada, and we trust that soon we may hear of one who has answered the call, and is coming to carry on this needy work. Since coming out into camp, we have seen more than ever the need of a doctor for itineration work. Wherever our tents have been pitched and the word has gone out that medicines are given—numbers have come and after a few days those from a distance begin to arrive. Some are carried on the backs of others, some are brought on their beds and others on straw mats supported from bamboo poles. With simple remedies Miss Edgar has been able to do a great deal for them, but there are, of course, many who need medical skill, such as only a doctor can give and these must return back along the long, weary way they have come because we have no doctor here.

(A. B. HAGUE.)

CAMP HOSPITAL WORK

District Camps. The past six weeks have been the most interesting of my two years in India, and these have been spent in camp out in the district. There, living in the midst of the people, one comes into such close contact with them that it is possible to learn much of their life and thought and beliefs. We saw the women in their homes, at their work, cooking, spinning, weaving, sewing, or visiting with their neighbours; and as they

went along the paths to the well, or journeyed along the road to some distant temple to seek the favour of the gods, we often fell in with them and travelled a short distance with them. By such means as these we began to see a little of the inner life of the people.

Doctors Needed. About the end of October, Miss Hague and I left Palampur, planning to spend some weeks in the larger villages. I took along with me a lot of the commonest drugs, such as ointments, liniments, quinine, etc., and set up a tiny tent which I called "The Hospital." Here I treated or attempted to treat any women or children who were ill. Splendid numbers came, as many as sixty or seventy in a morning, and in the six weeks since I left Palampur, I have had over a thousand patients. To those who came with sores, granular lids, discharging ears and other simple complaints I was able to give much relief, but in serious troubles I was absolutely helpless. It was really distressing to have sick women, women who have been ill for years, tramp six or seven miles up hill and down hill, full of hope that the Angrezi (English) doctor could make them well, and then I could do nothing for them. It seems strange that out of all our Canadian Medical Colleges no one can be found for the Palampur hospital. Those whom I could not treat I advised to go to our hospital in Kangra, which is known far and wide throughout our district for the splendid work which is being done there for the relief of our women. Kangra, though, is thirty or forty miles away from these places and many hesitate to take that long trip. To some of the poor

and more ignorant it is like a trip to a foreign land. With a doctor in Palampur our work could be equally as far-reaching and blessed as that of Kangra.

(A. EDGAR.)

WORK AMONG LEPERS

I reached the Kangra District after a long and at times very interesting furlough. But I was glad to get back.

Canadian Help. A scheme for the very considerable extension of the Leper Asylum is at present under consideration whereby two new blocks of buildings will be added each year until the accommodation is doubled. This will need a lot of close supervision, but anything we can do for those poor creatures is well worth undertaking. It will be remembered by our friends that no part of the financial burden of this work is borne by the M.S.C.C., but that the Government and the Mission to Lepers between them are entirely responsible. Canada has treated us very well during the past year, and I should like to mention again here the most welcome gifts which have come in to the Asylum from Church of England friends in Canada during the year.

A Fearful Disease: I see that we have admitted to the Leper Asylum since we took over the work three year's ago, altogether, fifty three new cases. In spite of that our actual number of inmates has only increased by about ten. The unwelcome truth is, that the remainder have died in the Asylum. The reason for this extraordinary death rate is found in no fault of our's, but in the fact that the

lepers only come into the Asylum when they are *in extremis*. It may be said that many only come in to die. Their reluctance to enter such an institution is, I think, perfectly natural. You may make a poorhouse ever so comfortable, still no one will consider it anything but regrettable to have to enter such a place. That is practically the feeling with regard to the Leper Asylum. It is, nevertheless, much to the people's and the country's advantage that they should come in, for only by segregation can this disease be combated. It will be realized that regarded as an agent for combating the disease in this great district, where there are at a most modest estimate 600 lepers living, our little Asylum with its thirty inmates is totally inadequate. We look forward to the day when the Government will pass a law making segregation compulsory, and then we shall begin to win our way against this most fearful of all diseases.

(FRANK S. FORD.)

The Leper Asylum. Kangra bears an unenviable reputation as the district of the Punjab having the greatest number of lepers. The last census recorded 600 cases, although in all probability a thorough-going investigation would show an even larger number. Of these, twenty-five are now in the asylum at Palampur, in connection with the mission of the Church of England in Canada. Something over a year ago, the Society took over the asylum from the local authorities, and by the aid of grants from Government and the Mission to Lepers, has erected a series of buildings for the accommodation of thirty lepers. It is hoped that, shortly, arrange-

ments may be made with Government by which the accommodation may be much increased, and something really worth while done for the lepers of the district. All the cases now in the asylum are of the most advanced type and there is no possibility of even arresting the progress of the disease. The most that can be done from the physical side is to see that all have sufficient clothes and food and good shelter.

Christian Influence. Religious instruction is part of the daily life in the asylum. Sometimes it seems that the inmates are not taking very much interest or paying any too great attention, yet already there are signs that far more impression is being made than we were inclined to think. Some time ago, I had the very great joy of admitting one of the lepers as a "confessor." This is the first step towards baptism; it is always taken in the presence of the candidate's family and fellow villagers in the most public way possible. This admission was made on a Sunday morning in the presence of all the lepers. Two or three others are asking to be allowed to take the same step, and I hope in the course of a week or so to admit them to the Church. The first leper Christian rejoices in the name of Bahadur, which means 'brave.' Right well has he lived up to his name. Outcast though he may be, it is still no easy thing to renounce everything of the old life, yet from his answers to questions, there can be no doubt but that in Christianity he is already finding a hope which previously was entirely foreign to him. Thanks be to God for this first fruits among our little leper colony.

The brightest spot in the asylum is the garden. The lepers themselves have broken ground, and during the rains grow really wonderful crops of vegetables. Minus hands and with but stumps for feet, it is marvellous to see what work they accomplish. Almost any time, on visiting the asylum, one finds them at work, their pitiful condition possibly only intensified in our eyes by the beauty of their surroundings, the sweet-smelling pines close at hand, the towering Himalayas in the distance, and God's clean heaven over all.

Canadian Gifts. The actual cost of maintenance is met by grants from the Mission to Lepers and Government. Yet there are many to whom the appeal of leper work comes very strongly. To any such, we may say that there are times when a small reserve fund for little treats, for the provision of extra clothing in the winter time (when it is often really very cold, in spite of the fact that it is India), would be most useful. Such philanthropic work carried on by Missions has a value over and above the actual benefits conferred on the unfortunate. Non-Christians around us see displayed openly, though in a feeble way, it is true, something of the compassion of Christ. There is no doubt that this acts as a powerful apologetic for the Cause for which we are working, and not only so, but the sum total effect of such work during the last hundred years of Missions in India, has doubtless been the cause of the beginnings of various forms of social service among Indians themselves.

(D. M. ROSE.)

WORKERS IN OTHER FIELDS

CHILI—SOUTH AMERICA

CHURCH WORK IN CHILI

Several missionary societies are at work in Chili and among them the Anglican Church is represented by the South American Missionary Society, which has four distinct kinds of missionary activity:

(1) Chaplaincies in cities for the pastoral care of the English speaking people.

(2) Missions to seamen in the ports.

(3) Evangelistic and rescue work among the degraded and depressed Spanish-speaking Chilians, most of whom are nominal Roman Catholics.

(4) Evangelistic work among the Aboriginal Tribes.

Of these four kinds of work, (1) and (2) naturally appeal strongly to the Church people of the Mother Country. (3) finds much sympathy and considerable support from the Christian people of our own country and the United States of America. But (4) the work among the Indians has been generally passed over, forgotten or ignored.

The Indians of South America are much more numerous than those in the northern part of the continent. Thus the Araucanians alone are equal to the entire Indian population of Canada from the Atlantic to the Pacific. They are, moreover, a strong people, both physically and mentally. Yet except for the one Anglican mission, they are absolutely untouched by any missionary effort. The people are scattered through the country, either attempting to carry on farming in most

primitive fashion, or to raise cattle, which they sell without deriving much profit.

The policy adopted by the South American Missionary Society is to gather the young men and women into Boarding Schools and then send them out to evangelize their own people. Since 1897 the Canadian church has had a small share in this work. Our Society supports one lady missionary, Miss Louy Thomas, a trained teacher, in charge of the Girls' Boarding School at Quepe.

Miss Thomas writes:

Girls' School—A Good Year. "There has been a very slight increase in the number of girls, 25 being the largest number of boarders at any time last year, and 29 the largest this year. We are a very happy family, and frequently the girls may be heard singing over their work, even though the work may happen to be scrubbing. I may mention in passing that their scrubbing is universally admired, and people are amazed to hear that they use merely scrubbing brushes, floor cloths, cold water and absolutely nothing more but "elbow grease."

The monitresses generally are very careful and save me a great deal of trouble by seeing that the other girls do their work well and behave well. I find the system of monitresses a very good one indeed, for not only is it a help to me, but it is good for the monitresses themselves. They learn to direct and control others and to bear responsibility.

I have now as an assistant a girl who had been at school here for four years and was a monitress for the last three. Being a Mapuche, she understands the character and mode of thought of her own people better

than any foreigner can hope to do. She is a very good girl, but has not yet professed to be a Christian. Pray for her that she may realize her need of a Saviour, and soon receive the Lord Jesus as her own. This is, as you know, an industrial school; the girls learn to make and mend their own clothes, to wash and iron them, to sweep, dust and scrub, also a certain amount of cooking. Besides all this they learn to spin and weave. The girls are making good progress with her and take great interest in their weaving.

Winter in July. The Boys' School has been well attended this year, but I should explain that quite half of our scholars are young men and young women, and it is an annual surprise to find that so many are willing to leave the work of their farms to come to school, and in not a few cases enter the same classes as quite small children in order to begin to learn to read. During the winter—June, July and August—the Boys' School had about twice as many boarders as the Girls', but now that Spring is here and summer is approaching, the numbers in the two schools are nearly equal. Every year the same thing happens, because so many of the big boys find it absolutely necessary to attend to the work at home.

Since the war new missionaries have been coming out from England, also a new Bishop. For two years I had no English-speaking person in the house with me, but now I have two ladies, one of whom is nurse and matron, and the other acts as housekeeper. Both help a little in the teaching, but can not do much as yet. At the time of writing the nurse is attending a case of pneumonia

in the English school for boys in Temuco, but she will return here soon. Oh, that it were possible for more Canadian workers to come to this part of the Field, which is white already to harvest. Pray ye, therefore, the Lord of the harvest that He will send forth labourers into his harvest."

(LOUY THOMAS.)

HAIFA—PALESTINE

St. Luke's Hospital. This is the first year of resumption of work at St. Luke's Hospital since the war. During the war all the equipment of the hospital had been removed by the Turks and great damage done to the building and grounds by the removal of window frames, doors, and portable woodwork. With the exception of a few things saved by Mr. Khadder's forethought, it has meant, therefore, a start 'de novo.' We were lucky in being able to buy goods from the British Red Cross in Egypt at a greatly reduced price, and from the British army's surplus stocks of instruments and surgical equipment in England. We were also indebted to the British Red Cross in England for a consignment of drugs and dressings and hospital clothing. The pre-existing sanitary arrangements were condemned by the Government, and it was found necessary to erect new buildings and a large cess-pool before the work could commence. This was done with the help of a grant in aid by the M.S.C.C.

Our first in-patients were received in March, and it was a relief after being occupied with such things as bricks and drain pipes, and with the hospital's internal arrangements to get to the personal, and to deal with the people. The old traditions of the hospital established by

Dr. Coles had suffered by the five years of closure, and this long severance of continuity meant and still means the building up of a new tradition in a country which has commenced to undergo a great transformation, owing to the radical change which has taken place in its government. During the year 318 patients have been admitted, of whom 127 were Christians, 129 Moslems, 50 Jews, and 12 others. These admissions have been roughly two-thirds from Haifa and one-third from the surrounding villages. The out-patient attendances have been 2,476. The Jews who have come to us are mostly the new Jews who are migrating to Palestine in large numbers from Poland and Russia. They come here to escape persecution and threatened death, and are attracted by the idea of the National Home which is included in the mandatory terms for Palestine. We are working on the lines of a general hospital, and have admitted all, except infectious cases. A few maternity cases have been received, and there have been over 100 surgical operations.

Brighter Prospects. The prospects of the country from all points of view should be much brighter now that the blight of Turkish rule is removed. The British military control of occupied enemy territory has given place to a civil government under the High Commissioner, with headquarters in Jerusalem. There is a British Governor and a staff under him in all the important towns. A Public Health Department deals with health questions and sanitation. There is an Agricultural Department to develop the resources of the soil, and for afforestation. A Legal Department attempts to introduce justice in the courts, and fair and honest dealing outside

them. And a railway now connects Palestine with Egypt. Whilst there is much that is vexatious at first in the sudden imposition of law and order with its attendant inroads upon personal independence, upon a people whose traditions for centuries has been opposed to such prejudice will surely die as education progresses; and as regards missions, their opportunities should increase under the more enlightened government, and the moral effect of their work should greatly aid the administration in its difficult task.

Missions Uphold Christian Prestige. The increased cost of maintenance of all missionary institutions is at present an embarrassment, and it is important that the interpretation which they have put upon the Jewish policy of Great Britain, has for the moment lowered British prestige in the eyes of Christians and Mohammedans. But there is reason for hoping that in the working out of that policy, their suspicions will gradually be quelled, and many of their hopes fulfilled. Meanwhile, the prestige of Christianity remains to be upheld in the land, perhaps more than ever, by the Church and by the different Missions working here, and in this task the Mission hospital will continue to have its place.

(H. THWAITES.)

CAIRO—EGYPT

Missionary work in Egypt began under the Church Missionary Society in 1825. Perseverance and faith finally brought results, and to-day there are several societies at work with unbounded opportunities of preaching the Gospel.

The work of evangelization is done by means of schools, hospitals, preaching halls, literature, visiting, meetings for discussion, etc. There are simple schools called Kuttabs throughout the country. Boys are often sent to the Kuttabs, but in the villages the education of girls is little thought of.

Graded Schools. In the large towns and cities there are graded schools corresponding to our public and high schools. Some of these are under missionary societies, some are under the Egyptian Government. These follow a syllabus laid down by the Government, but while the Government schools teach Islam, the Mission schools very definitely teach Christianity. Besides these schools are those conducted by the Copts. There are also private schools of more or less efficiency. As yet there is no Christian university in Egypt. There is, however, the great Al-Ayhar where thousands of Moslem men are educated, and to which they come from other Moslem countries. But there is little resemblance to western institutions. Subjects taught are few and chiefly Islamic. With all the foregoing, so many people are still untouched, that fully eighty per cent. are illiterate.

Literature. Christian Arabic papers are brought out by missionary societies which have a good circulation among Moslems as well as Christians. The Nile Mission Press publishes annually many thousands of tracts and books, also portions of Scripture. Now illustrated literature for children has been added. In spite of great difficulty these men do splendid work. They are under

a joint committee of various societies. As much as possible work is done unitedly, thereby there is greater strength and a better result is gained.

Anglican Society's Hospital. The Church Missionary Society is the only Anglican one at work in Egypt. That Society's medical mission in old Cairo, begun in 1889, has grown to large proportions. Now there are two hospitals for men and women, large departments for the treatment of Egyptian anaemia, (hook-worm), and four clinics are held weekly. There is also a great deal of surgical work done.

A late report states that more than nineteen thousand patients were treated in that year. Practically all of these heard the Gospel once, while a larger number were in-patients and heard the Gospel many times. These patients had come from nearly one thousand different villages and towns.

Present Situation. Through these various agencies thousands have heard of Christ and, in spite of the fact that baptism means being cut off from family, friends, and worldly prospects, being subject to boycott, some have confessed Christ. Others are willing and eager to hear more.

But missionaries are pitifully few and this day of wonderful opportunity is passing.

Cairo is the educational centre of Islam—the religion which is the greatest foe that Christianity has ever known, and more than 200,000,000 strong. Add to this Egypt's strategic position and our responsibility is emphasized.

Egypt is passing through a new phase, and no one can do more than guess what the future may bring.

The position of women, always so sad in non-Christian lands, is changing, but unless the greater freedom is accompanied by faith in Christ the result can only be disastrous.

Throughout the recent troubles in Egypt, no mission or missionary was molested, and now their prestige is probably higher than ever before.

To-day there is scope for spirit-filled men and women to go in and win for Christ that old land once largely Christian. Let none think that their powers will be wasted, however great they may be. Intellect of the highest order can be used, and is needed. The venerable Coptic Church still lives, though numbering less than one million. This Church is still feeble and badly needs help and inspiration. The forces in opposition are strong, but the existing work shows steady growth. God has opened many doors—to-day is the time for us to enter Egypt.

(C. V. HARRIS.)

CONCLUSION—MAINTAINING THE WORK

We have passed in review the various mission fields of the Church, which, though necessarily partial and brief, must have impressed the reader both with the variety and importance of the work undertaken. We have surveyed the missionary dioceses of the Prairies and Western Canada and seen something of the great responsibilities that lie latent in them, together with the urgent need of men and money to lay broad foundations and to build solidly upon them. We have had a glimpse of the heroic work which is being carried on by our missionaries to the Indian and Eskimo in the Northern dioceses of the Dominion, and have heard the call to care for Christ's sheep scattered over vast wilderness of almost illimitable areas. We have grasped some idea of the variety of the types of work planned to reach the many kinds of foreigners pouring into the melting pot of the Nation. The question arises "Into what moulds shall these new Canadians be shaped—pagan or Christian?" In the Overseas fields of the Church, we have heard the story direct from our workers at the Front, describing the Church's opportunity in the Orient, of the new day in Japan, which seems to have ushered in, if not a spiritual revival, at least a deepened spirit of enquiry; of glorious and unprecedented opportunities in the great land of China, with its substantial classes

for the first time open-minded, serious and responsive; of India now passing through great national crises in relation to Empire and Christian and missionary effort; Africa, upon which the new dawn is rising; South America the continent of to-morrow, and Palestine, once again the land of promise.

Missionary Intelligence. The tasks that face us are indeed large and difficult, but there are grounds for confidence that our people will meet the demands with an adequate response. Such a response requires first of all *missionary intelligence*, involving a knowledge of the present situation in the various mission fields. It has been well stated by a competent authority that "if we are to have missionary leadership at home, intelligent adoption of the missionary calling as a life work, financial support in proportion to the need, prayer with the spirit and the understanding, if we are to have the broadest and most virile types of Christian character in the membership of the Church, there must be a thorough promotion of missionary intelligence."

Clergymen, more than any others in the Church, hold the key to the solution of this problem. It has been further stated that "the weakest spot in the missionary enterprise is not in the Field, nor in the administration of the Mission Boards, nor in the pews, but in the pulpit." The clergyman should regard his parish not alone as a field to be cultivated but as a force to be wielded on behalf of Christian service wherever the Church is working. It is of cardinal importance that the individual members of the Church be educated and led into intelligent participation in the Church's mis-

sionary work. This education involves a life-long process, beginning with the child and continuing with proper adaptation through the various grades to adult life. The work of missions, in other words, must be naturalized in the hearts and homes of Christian people. This calls for special attention being given to regular and graded missionary instruction in Sunday Schools, A.Y.P.A.'s, W.A.'s, Boys' and Men's Clubs, and other organizations.

While there are many ways by which this intelligence may be promoted, experience has shown that no method of missionary education equals in thoroughness, permanency and direct results that of the Mission Study Class. A programme of such classes might well be promoted in every parish throughout Canada this year, using "Our Church at Work" as the text book and basis of study and discussion. The results would be incalculable in the missionary interest and support of the Church. Closely related are the Summer Schools which are held across Canada each year, generally at the end of June or early in July, under the joint auspices of the Missionary Society, the General Board of Religious Education and the Council for Social Service. These are training schools for leaders and workers in the local parishes. The success of these Schools should lead every parish to endeavour to send at least one representative to share in the opportunity they present.

Stewardship. The response to the challenge of the Church's missionary work demands, moreover, the practical recognition of *Christian stewardship* of life and possessions. It is of equal importance with knowing

the facts; that Christians and Church members recognize and accept the entire Lordship of Jesus Christ. Many accept Him as a Saviour but fail to acknowledge Him as Lord. Yet "He is either Lord of all or not Lord at all." God's ownership must become a reality with us, and our trusteeship the principle governing all life and possessions, if the Kingdom of God is to be established in the earth and if the work of the Church is to be carried forward. The life motto of David Livingstone, carried out by Christian men and women, would mark a new era in this enterprise, "I will place no value on anything I have or may possess, except in its relation to the Kingdom of God." Such a principle if applied throughout our parishes would dispose of the perennial problem of meeting apportionments and budgets connected with the work of the Church.

Prayer. Essential as are the human elements, there are no human means of releasing the supernatural forces required for the adequate carrying out of the great tasks to which the Church has set itself apart from prayer, and especially *intercessory prayer*. By developing in his own parish a praying people, the clergymen at the home base may augment the spiritual power and fruitfulness of the missionary work in every field, overcoming the limitations of time and distance. For all Christians prayer and missions are as inseparable as prayer and works; in fact, prayer and missions are faith and works. Everything vital to the enterprise hinges upon prayer. Are more workers needed? Prayer is the secret of securing them. Is it money that we need? If so, in prayer again lies the deepest secret of inspiring

to willing and effective support. The story of Mid-Japan, given above, is filled with requests for prayer on behalf of the work and workers. We know not when the missionary stands before his greatest opportunity. We know not when fierce temptations may sweep upon him as a flood. Let the Scripture warning ring in our ears "God forbid that I should *sin against the Lord* in ceasing to pray for you." Let us not forget to pray for the native Christians, remember that from the ranks of these churches are to come the future leaders of the indigenous Churches in non-Christian lands.

Prayer is the greatest force that we can wield. It is the greatest talent which God has granted us. "He has given it to every Christian. It is possible for the most humble and obscure person in the Church, with the heart right towards God, to exercise as much power in the promotion of the Church's missionary work, as it is for those who occupy the most prominent positions or for those who stand in the front line trenches on the various fields of service. Therefore no one is excusable if he or she commits the great sin of omitting to pray. Who can measure the possibilities of a life devoted to prevailing prayer. "Deeper than the need of education, deeper than the need of money, deeper even than the need of workers is the need that Christians should individually and collectively engage in the almost forgotten practice of intercessory prayer."

The Call to Advance. The Canadian Church through its Missionary Society is faced with great tasks demanding largeness of mind, statesmanlike plans and courage in calling the whole Church to maintain and extend its

work. There are grounds for confidence that the people will respond to this call. The Forward Movement has revealed a readiness of will and an ability from its latent resources to undertake whole-heartedly the Church's work. It is important to remember that the Forward Movement is not ended: it is only begun. The first stage has been splendidly carried through in securing a fund for material equipment. We are now entering the second stage—to provide men and means in order to adequately maintain the existing work. Our people probably do not realize that owing to the exigencies of the war and other causes over which the Society has had no control, the expenses have increased, while the givings of the parishes have not been sufficient to meet these new requirements. To this call for full maintenance of the present work we believe our people will respond with equal readiness, when they are informed of the situation. The Forward Movement must eventually lead us beyond the maintenance of existing work to plans for further extension into those fields, both in Canada and Overseas which are clamant with need and opportunity. The Church of God dare not go back. She cannot stand still. Let us therefore accept as our motto for the coming years "Speak unto the people that they go forward," and with devotion to Christ and the Church take up the whole work that has been laid upon its members.

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MISSIONS KEY TO INDIAN AND ESKIMO

NOTE—The numbers given correspond to the numbers indicated on the Map.

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|------------------------|------------------------|--------------------------|
| 1. Black Lead Harbour. | 37. Kinosota. | 71. Vananda. |
| 2. Lake Harbour. | 38. Gris Wold. | 72. Rock Bay. |
| 3. Fort Chimo. | 39. Fairford. | 73. Alert Bay. |
| 4. Wakeham Bay. | 40. Pelly. | 74. Hazelton. |
| 5. Wollstenholme. | 41. Day Star. | 75. Kincolith. |
| 6. Hopewell Narrows. | 42. Poor Man. | 76. Metlakatla. |
| 7. Great Whale River. | 43. Gordon. | 77. Massett. |
| 8. Fort George. | 44. Grand Rapids. | 78. Mass River. |
| 9. East Main. | 45. Moose Lake. | 79. Telegraph Creek. |
| 10. Rupert House. | 46. Cedar Lake. | 80. Tahi Tan. |
| 11. Namiskowia. | 47. The Pas. | 81. Lac Seul. |
| 12. Mistassine. | 48. Cumberland House. | 82. York Factory. |
| 13. Waswanipi. | 49. Stanley. | 83. Churchill. |
| 14. Moose Fort. | 50. Lac la Ronge. | 84. Chipewyan. |
| 15. Albany. | 50a. Montreal Lake. | 85. Hay River. |
| 16. Attawapiskat. | 51. Fort a la Corne. | 86. Fort Simpson. |
| 17. Chapleau. | 52. Emanuel. | 87. Fort Norman. |
| 18. Flying Post. | 53. Mistowasis. | 88. Fort Macpherson. |
| 19. Bischof. | 54. Debden. | 89. Aklavik. |
| 20. Brunswick House. | 55. Big River. | 90. Herschel Isle. |
| 21. Fort Hope. | 56. Red Pheasant. | 91. Kittigazuit. |
| 22. Osnaburgh. | 57. Battleford. | 92. Cape Bathurst. |
| 23. Whitefish. | 58. Little Pines. | 93. Prince Albert Sound. |
| 24. Manitowaning. | 59. Onion Lake. | 94. Bernard Harbour. |
| 25. Birch River. | 60. Frog Lake. | 95. Gray's Bay. |
| 26. Blind River. | 61. Blood. | 96. Teslin Lake. |
| 27. Shingauk. | 62. Peigan. | 97. Carcross. |
| 28. Garden River. | 63. Blackfoot. | 98. Whitehorse. |
| 29. Missinabi. | 64. Sarcee. | 99. Little Salmon. |
| 30. White River. | 65. Lesser Slave Lake. | 100. Selkirk. |
| 31. Nipigon. | 66. Whitefish Lake. | 101. Mayo. |
| 32. Brokenhead. | 67. Wabasca. | 102. Moosehide. |
| 33. Fort Alexander. | 68. Fort Vermilion. | 103. Fort Yukon. |
| 34. Poplar Park. | 69. Nicola River. | and other points. |
| 35. Clandeboye. | 70. Lytton. | |
| 36. Fisher River. | 70a. St Georges. | |

Selected Books of Reference

The following is a brief list of Books chosen for their direct bearing upon the subject matter of the Text Book. The prices stated are those quoted in the latest lists, but are liable to some variation. The books listed may be obtained by applying to the Literature Department, M.S.C.C. Payments accompanying orders will greatly facilitate the Department's work.

CANADA

Inasmuch—Indian and Eskimo Work. S. Gould.....	\$0.50
From Sea to Sea—The Dominion. L. Norman Tucker.....	.35
Western Canada. L. Norman Tucker.....	.50
Leaders of the Canadian Church. B. Heeney.....	1.00
Life of John West. B. Heeney.....	.75
An Apostle of the North—Bishop Bompas. H. A. Cody.....	1.50

JAPAN, CHINA, INDIA

The Island Empire of the East. J. C. Robinson.....	.40
The Spirit of Japan. G. H. Moule.....	.60
The Education of Women in Japan. M. Burton.....	1.25
Our Work in China—Part One. (The Province) W. C. White.....	.10
Our Work in China—Part Two. (The Work) W. C. White.....	.10
China Looking West. Hughes-Hallitt.....	.35
The Emergency in China. Hawks Pott.....	.75
The Changing Chinese. Ross.....	1.25
The Renaissance in India. C. F. Andrews.....	.40
The Goal of India. W. E. S. Holland.....	.60
Social Ideals in India. Wm. Paton.....	.50
India Awakening. Sherwood Eddy.....	.75

GENERAL

The How and Why of Foreign Missions. Brown.....	.75
The World and the Gospel. Oldham.....	.60
Canada's Share in World Tasks. H. C. Priest.....	.50
The New Era in Asia. Sherwood Eddy.....	.75
Social Problems and the East. Lenwood.....	.75
Women Workers in the Orient. Burton.....	1.25
The Future of Africa. Fraser.....	.75
Renaissant Latin America. Black.....	1.00
The Rebuke of Islam. Gairdner.....	.75
The Pastor and Modern Missions. Mott.....	.75
Money the Acid Test. McConoughy.....	.75

NOTE:—Brief, attractive descriptions of the various Canadian Church Mission Fields are dealt with in the "Popular Information Series," published by the Missionary Society. These will be supplied on request, free of charge. For further information write to the Literature Department, or to the Educational Secretary, M.S.C.C., 131 Confederation Life Building, Toronto.